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The Simple Life

As one returned, after half a lifetime spent in Asia, to an Occident become strangely remote, the impression which struck one most was, how artificial, how cumbrously complicated, life is over here.

I contemplate my bedstead: for bulk and complication a terrifying affair! A frame of carved wood or ornamental ironwork; upon it a huge unwieldy "spring-mattress", containing I do not know how many ingeniously wrought metal-springs, with a top-dressing of seaweed or horsehair or goodness knows what—and all this a mere foundation to the bed proper, sheets, coverlets, pillows. I think regretfully of my Indian *charpoy* (lit. "four-feet"), which has sufficed me for so many years: a wooden, rectangular framework, bearing a kind of tightly laced-up hammock, which for springiness and comfort is the equal of any European bed; holding as it does the ideal mean between too hard a bed and one too soft. And its cost? Something like \$5.00. . . . And I ask myself, why spend more?

Again, take a dining-room in Europe: contemplate the massive table and the six, eight solid chairs around it. Well, in India they are not needed. Why? Because one eats on the floor. You are horrified? Naturally, because you presuppose the dirty Occidental habit of walking about one's rooms in one's outdoor footgear. That is why in the Occident you have to construct an artificial clean level (of tables and chairs) above the natural, but dirty level of the floor. But in the Orient one draws a strict line between street and home: before one enters the latter, one takes off one's shoes, so that indoors one only walks about barefoot. Hence the floor is clean and remains clean: one covers it with mats or carpets and on them one can anywhere sit down as freely, as you would on a divan.

Perhaps you will object, that one cannot sit properly upright on the floor and that one can only lie or loll about on it. Wrong again, dear friend: one can sit bolt upright on the floor, as much as on a chair—provided, of course, that as a child one has not been prevented from assuming this posture, with legs crossed and nicely tucked under. Unfortunately, most children in the Occident are made to sit exclu-

sively on chairs, with the result that disuse renders the joints in later age stiff and incapable of functioning properly, when one tries to sit cross-legged, as one does in India, or squat on one's haunches, as one does in China.

An Indian dining-room furniture, therefore, calls merely for a small wooden board or a cushion for each diner to sit down upon: one's plate and cup is placed directly upon the floor; and as the latter is always washable, the Indian system is as hygienic as it is inexpensive. Nor need any money be spent on an elaborate array of napery and cutlery. For, strange to relate, in India one finds it quite possible to eat without forks and spoons and knives, just with one's fingers! You are once more shocked? You have mental pictures of a savage tearing asunder of food, of a messy soiling of hands and face, as babies are wont to produce, before they have learned to eat "properly"? Well, all these mental pictures are quite wrong: in India only the thumb and first three fingers of the right hand are permitted to touch the food, and one eats by this method quite as daintily and fastidiously as one would with spoon and fork. Table etiquette is as strict there as here; but it is a different etiquette; and instead of using implements, over the cleaning of which one has no strict, if any, control, an Indian uses his own fingers, the careful cleaning of which before and after eating he has literally in his own hands.

No, as a cold, objective fact, the Indian method is far more cleanly—and not only this method. The whole natural instinct for cleanliness seems to me to have been fully developed only in India: much of it—like the daily tub—has been imported from India by the English. In India, of course, daily bathing is absolutely *de rigueur*; and here again, observe please, how far more cleanly (and simple) the Indian method is! No Indian would dream of washing himself in water, which he has already soiled, by getting into it: only water, ever freshly poured over him, may touch his person. In the Occident we have got the same principle in the shower-bath: but there is no need for an elaborate system of pipes and taps in India. A pail or two of water of the required temperature, and a dipper, therewith to pour the water over oneself, as wanted, represents all the paraphernalia! And on the same principle, even

for merely washing his hands or face, the Indian spurns a basin and uses merely the dipper, holding his hands over a sink.

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Now my point about all this is not, that the Indian way is unobjectionable, nor even that it is a more cleanly way. It is all that, certainly: but what I want to lead up to, is the fact that the Indian method obtains its superior effect with a striking economy of means. And is this not the true test of civilization—to obtain with a minimum of effort a maximum result; and is it not the mark of the barbarian, to waste a maximum effort, in order to obtain in the end only a minimal result?

The Occidental is under the curious misconception, that simplicity of life in the Orient denotes something "primitive" and undeveloped, hence something culturally inferior. In fact it betokens a cultural superiority. During all the years that I have lived as an Indian in India, I have led a life, every whit as comfortable and as refined, as in Europe: only, where in India I spent cents, I would have had to spend in Europe dollars, in order to procure the same amount of body comfort and cultured ease. It is not in the Orient really, but in the Occident, that one habitually burns down the stable, in order to get roast pork; it is in the Occident, that the machine has become such an obsession, that the employment of anything less than an electrically operated sledgehammer for cracking a dough-nut is considered proof of an undeveloped child-mentality. In reality it is the Occidental who is the baby—and a big baby at that! who has got a lot of new toys—machinery—and who is now childishly playing with them; and as many of these toys are dangerous weapons, we now hear on all sides the wail, that "he didn't know it was loaded." Which, translated into economic language, means, that the Occidental invents machinery, in order that there may be a saving of manual labor—and then, when he has saved it, he calls it Unemployment.

But, someone may interpose here, what crazy idea to want to cure unemployment by preaching fewer wants and a more frugal life! Obviously, if suddenly no more chairs and tables were required, those that are employed today about their production and distribution would *ipso facto* become unemployed. Now let me say at once that I am not one of those fanatics who would smash up all machinery or who advise people to revert to what they imagine to be the ways of "a noble savage." But I do certainly recognize that the Occident needs badly re-orientation, and that it is no remedy to increase everybody's washing bill, if everybody lives merely by taking in each other's washing. I undoubtedly see no hope in the future, except for a reconstructed society, in which man will spend, aided by his family, most of his time in

his garden-homestead, producing thereby the intensive cultivation, of which the Chinese are past masters, most of his own food, and considering his periodical turn in factory or mine only as a secondary occupation. This is not the place to enlarge on this conception of human labor, except to say, that it is one very much before the mental eye of those Indian leaders, who have the insight to interpret aright the drift of modern Occidental tendencies, and the vision to plan a different future for their own country. For myself, I certainly consider it of the first importance for the Occident to effect a complete *conversio morum*, which would recall modern man from urban artificiality to rural simplicity, from "business" to livelihood, from sport to family, from amusement to joy.

To effect such presupposes a psychological revaluation of values and a strengthening of the moral fibre required for accepting a simpler life as an ideal. It is in the hope of being able to help in what is literally a "re-orientation," that it seems to me important to point out that "the low standard of life" of Oriental nations, which the Occident accepts as an axiom, is not at all an axiomatic truth, but a mischievous fallacy. Let me not be misunderstood: I am here not for a single moment denying that the broad masses of India have actually to lead a life lamentably below the material minimum required for efficiency and decency; I am very far from wanting to make out, that the scanty single meal (which is all the great majority of Indians can ever procure) is sufficient, or that there is no room for better housing, for more sanitation, for wider education, and—above all—for a secondary industrial occupation. What I maintain is the solid fact, from which I started and to which I return, that the Indian mode of life is that of so highly developed and so intensive a civilization that an expenditure of \$20 a month suffices to keep a family in decent ease.

Of course this sum does not include the expenditure which protection against a northern winter calls for, both as regards heating and clothing; but even when such items are allowed for, it must be manifest to any objective enquirer that the Occident's "standard of life" is really not superior to, but only more wasteful than that of the Orient. The Occident is the younger son, who has come into his heritage before his elder, Asiatic, brother, and who is now spending it—as prodigals are wont to do—in riotous living: only to find in the end, when he is left with the husks, that he has fallen even below the "standard of life" of—hogs.

* * *

Do I, then, suggest that the Orient as a whole is superior to the Occident? Far from me, to offer such sweeping generalization: nay, I would go even further and say, that the Occident is essentially superior to the Orient. Essentially, yes; culturally, no: for the essential

superiority of the Occident over the Orient is not due to its Technology, but to its Christianity.

It is its supernatural regeneration in the baptismal font that has given to the Occident its superiority, notwithstanding the conditions of its civilization. But when the Faith is abandoned, which has been able to transmute the northern barbarian into a child of God and apostle of Christ, the Occident falls in its godlessness far below the Ancient East, where society is still infused with the natural religion, which forms part of Truth, and therefore also part of the true Faith.

The Occident is perilously near the husks, to which the prodigal was reduced: his only salvation lies in retracing his steps and in a return to his father's house. And there, I esteem, his elder brother may be able to assist materially in the other's re-education, by teaching him anew, among other things, the practice of — a simpler life.

H. C. E. ZACHARIAS, Ph. D.¹⁾

The Scholastic Doctrine Concerning Popular Sovereignty

II.

Choice of Rulers

The sovereignty originally vested in the people cannot remain there long. Although natural law settles all political powers first upon the community, it does not prescribe that these powers should remain there forever and that the community as such should be its own ruler; sovereignty, therefore, remains with the community of people as long as they do not bestow it upon some particular person or persons or lose it by a just annexation to another commonwealth. Whenever, therefore, certain rulers possess political authority in any form whatsoever, they received it immediately from the people and only through the people from God. Even kings and emperors who received sovereignty in a particular state by hereditary succession, could not come into possession of those powers ultimately without the consent of the governed. In instances of legitimate conquest, when a democratic commonwealth is deprived of its sovereignty by the ruler of another state, the conquered people must yield their consent and must obey the new authority. Therefore, no person can ever become a sovereign in any commonwealth without the consent of the people. Although sovereignty as such exists by natural law, the rulers possessing and exercising sovereign powers

in any state received such prerogatives only by human right through the consent of the governed. Accordingly the sovereign people abdicated their sovereign powers and transferred them to some particular persons for the better government of the community. This is the meaning of the Scholastic theory of translation of political powers to the rulers of states.⁸⁾

Rousseau and the defenders of modern democracy likewise teach the doctrine of translation of sovereignty to the rulers, but they differ widely from the Scholastics on many points. According to Rousseau the individuals possess part of the sovereign powers like other private rights and surrender them to the authorities, whereas according to the teaching of the Scholastics sovereignty rests, not in the individuals, either in part or as a whole, but only in the community as such. Rousseau contends that the sovereign rights are of the same nature as other private rights and differ from the latter only in degree and quantity, whereas the Scholastics teach that there is an essential difference between private and sovereign rights. Accordingly the community and not the individual has power to transfer sovereign rights to a particular person or persons. Rousseau teaches that the people can never surrender their sovereignty completely, whereas the Scholastics hold that the people can surrender such rights completely and bestow them on a certain person or persons, and that such surrender may at times be demanded. According to Rousseau the ruler is only the executive of the people, governing merely in the name and by commission of the people without ever possessing the sovereign powers; whereas according to the Scholastics the people lose their sovereignty by constituting rulers, so that the latter become in a true sense sovereigns. Rousseau holds that the people always retain the right to dethrone their rulers at will, whereas Scholastics teach that the people have no right to turn their rulers out of office for no reason or for slight reasons.

According to Rousseau the people retain a right to impeach and punish the rulers, whereas the Scholastics deny such rights to the people, once they have nominated the rulers and inducted them into office. In Rousseau's mind, State officials are not representatives of the people but merely agents charged with definite commissions, so that they cannot pass laws contrary to the wishes and the pleasure of the people, whereas the Scholastics regard them as endowed with the right to pass laws binding even the people who might resent such measures. Finally, according to Rousseau the democratic republic is the only legitimate form of government, whereas according to the Scholastics monarchy is equally legitimate, once the people transfer their sovereignty to king or emperor.

¹⁾ The author spent the greater part of his life—he is nearing 60—in the Orient. For the last ten years he lived in India, as an Indian. Of English nationality, he resides at the present time at a Benedictine monastery in Belgium.

⁸⁾ Rommen, op. cit., pp. 173-188.

*Objections to the Scholastic Doctrine of
Translation of Sovereignty to Rulers*

The chief argument in favor of the Scholastic theory is based on human equality. All men, they argue, are born equal; therefore no one can, by natural law, possess any authority over other men nor is there any reason why one should be preferred to another when there is question of gaining political powers. Therefore sovereignty must rest originally in the people. Yet this equality exists only in the abstract order and not in reality. The sons and grandchildren of Adam and Abraham were surely not on an equal footing with their progenitors, when there was question of who should receive the political powers. Circumstances and social conditions were such that they pointed to the Patriarchs as the proper leaders and those men received and exercised political powers without ever having been elected to office.

Suarez and the Scholastics admit that in some cases the formation and the original establishment of a state coincides with the nomination of a king. In these instances the person of the sovereign was designated by existing conditions, so that no choice was left to the people to elect their sovereign. Such a man possessed all political powers and those born later were born in a state and subjected to the established authority, whether they gave consent or dissent to its constitutionality.

According to the theory of Suarez and the Scholastics the first and most natural form of government is democracy pure and simple. This theory is both philosophically and historically objectionable. Before the people transfer their sovereignty to some particular person or persons, they hold that the community or commonwealth rules itself without a head or ruler, so that everybody is a state official, governing and governed in one person. Such a community is an utter anomaly and was never found anywhere in reality. The Scholastics do not consider such headless communities as intermediary stages in the evolution of states or commonwealths but as normal conditions and admit that only in some cases circumstances might point to the further step of choosing sovereigns. Moreover, the Scholastic theory conflicts with history. The earliest governments were all monarchies, a fact which cannot be squared with the doctrine that democracy is the natural institution and monarchy only a purely human organization. To refute this argument Rommen⁹⁾ points to the findings of modern ethnology which prove that the most primitive people were ruled by chiefs chosen by free election. Yet the boasted findings of ethnology rest on such slender foundations that we may disregard them as proofs in this matter.

Divergent Catholic Theory

The examination, thus far conducted, of the Scholastic theory has disclosed several weaknesses. We found that some arguments advanced in its support do not hold good. Because of these defects, some Catholic philosophers have discarded the theory and replaced it by another, which they call the Natural-Right theory.¹⁰⁾ They do not assert that rulers are designated by nature and hold their powers by immediate divine right. Their contention is, that in some cases the person who in time became the ruler was pointed out from the multitude by a concurrence of circumstances, so that, as we already remarked, he received political powers without the consent of the governed: thus, the patriarchs were in their times the only persons suitable to receive the political powers. Certainly the prerogatives in question were not bestowed upon them by God or by natural right, but they received them by human right. Just as the right to own property is a positive human right resulting from some free human actions, as discovery, occupation and the like, so the patriarch and king came into possession of political rights through a combination of circumstances, dependent upon the free actions of human beings, which led ultimately to such a moral preponderance of the ruler-to-be that he thereby became best suited for that office. In this way he came into possession of sovereign rights without the consent of the people subject to him.

The adherents of this theory do not deny that in some cases sovereignty was transferred either explicitly or tacitly by the people to the eventual rulers. It happened that families emigrated to a country, not having a government or ruler, and there, by free consent, established a new state or commonwealth and elected their ruler. It likewise occurred quite often that the ruling dynasty became extinct or abdicated their power, with the result that sovereignty reverted to the people, who thereupon elected new rulers. Yet these Catholic philosophers deny the contention of the Scholastics that no ruler can obtain sovereignty without the consent of the governed. They hold that in all instances in which a patriarch became the first political ruler this accession of sovereignty to the powers he enjoyed in his own immediate family was brought about in such manner that consent of the eventual subjects could not reasonably be presupposed to have intervened. Yet they readily admit that such a mode of attaining to sovereignty without the consent of the governed may be found but rarely in states which did not evolve from patriarchal families.

The foremost defenders of the theory last discussed are, besides the Jesuit Victor Cathrein, two other members of the Jesuit Order,

9) Op. cit., p. 195.

10) Cathrein. Moralphilosophie, II, pp. 443-446. 2d edit. 1893.

Theodore Meyer¹¹⁾ and Santo Schiffrini,¹²⁾ and also the theologian Henry Schroers¹³⁾ and the philosopher George v. Hertling.¹⁴⁾

The soundness of their contentions is best illustrated by the fact that the modern defenders of the Scholastic doctrine cannot advance any proofs in refutation of it. Peter Tischleder contends that claims to the rights of sovereignty, which are based on moral preponderance or personal, economic and family distinctions, would be very dubious. "Who is the judge," he writes, "who decides that the best man was found? If he was not found, then the unknown, more suitable man, is entitled to possession of sovereignty. Surely this man would endeavor to obtain possession of power, and this would lead to incessant revolutions in the State."¹⁵⁾ His statement, however, is merely a fair specimen of the sophistry found so often in the books of modern defenders of the Scholastic theory. Dr. Tischleder sets up two erroneous presuppositions and bases on them an *argumentum ad absurdum*. He assumes rival candidates might contend for power in cases where sovereignty is obtained in consequence of moral preponderance, and the best be defeated. As a matter of fact, there can be only one candidate, and every other applicant, even if he be intellectually and morally superior to the successful opponent, has no claim to sovereignty for the simple reason that he lacks moral preponderance. No particular judge is necessary to decide concerning the fitness of rival candidates, since the greater majority of the people consider their successful candidate the only one fit for the office.

Rommen¹⁶⁾ declares: "the opponents of the Scholastic theory cannot resort to the argument that the successful candidate must be recognized as their sovereign by all, the more worthy but defeated candidate included. Since the latter has a natural claim to possession of sovereign powers, no one can compel him to forego his rightful claim in favor of the successful candidate." But this also is sophistry plain and simple. The defeated candidate at no time had a right or claim of that nature and, therefore, need not forfeit such right or claim.

How flippant some modern defenders of the Scholastics can become in their retorts may be illustrated by an example. Fr. Meyer points out that a sovereign community without a head or ruler is impossible. Dr. Tischleder retorts: "If, according to Meyer, the sovereign takes

the place of the brain or head, he should also point out who takes the place of the hands, feet, etc.; this would be the best way to reduce the analogy to stupidity."¹⁷⁾ Yet it would be easy for Fr. Meyer to develop the analogy and point out in all seriousness who the hands, feet, toes and fingers in that headless sovereign political body would be; everyone would exercise the functions of head, feet, toes and fingers; everyone would be governing and governed, would be all and everything.

JOHN M. LENHART, O. M. Cap.
Westerville, Ohio

Deserting the Gold Standard, Inflation of the Currency, a New Gold Dollar

Addressing the thirty-third annual ordinary general meeting of the shareholders in the National Bank of Egypt, held at Cairo on March 16, Sir Edward Cook, the bank's Governor, presiding, declared:

"The use of a particular metal as a universal measure of value is not ideal; in the past decade it has proven itself hopelessly unstable and today we see it abandoned by half the countries of the world. Yet the gold standard has behind it the sanction of more than a century's use, and until recently it possessed the enormous asset that it provided for human weakness and commanded the allegiance of men's minds. It will spare the world many difficulties if the monarch can be restored to his throne."¹⁾

Within a month of March 16, the President of the United States decided that our country should follow the nations who had abandoned the gold standard. Simultaneously with the publication of this unexpected decision the intention of the administration was made known to have recourse to controlled inflation of the currency. Moreover, coupled with both measures there came the proposal for changing the gold content of units of national currency and the intention to strive for a managed world currency.

The nation, as a whole, was taken by surprise, and as this issue of our monthly goes to press, a consensus of opinion regarding these revolutionary measures has not as yet been reached.

Inflation of the currency may be compared to a voyage across a turbulent wintery sea in the days of the galleon. The dangers of the voyage are imminent and evident; nevertheless captain, crew and passengers are hopeful of reaching their destination. So distinguished an expert on financial matters as Senator Duncan U. Fletcher, of Florida, assured his colleagues on April 24:

"The country needs expansion of the currency and credit; as amended in the Committee, the amendment safeguards control of expansion."

¹⁷⁾ Op. cit., p. 91.

1) As printed in the *Economist*, No. 4673, p. 604.

11) *Institutiones Juris naturalis*, vol. II, Freiburg, 1900, pp. 314-377.

12) *Disputationes philosophiae moralis*, vol. II, Turin, pp. 392sq.

13) *Katholische Staatsauffassung*. Freiburg, 1919, pp. 22sq.

14) *Staatslexikon*, s. v. Staatsgewalt, vol. IV, 1447sq.

15) *Ursprung und Träger der Staatsgewalt*. M. Gladbach, 1923, p. 208.

16) Op. cit., p. 201.

On the other hand, Senator Millard E. Tydings, of Maryland, Democrat, equally emphatically declared:

"This inflation means a policy of isolation. This is a policy of America living unto herself. We are saying goodbye to the rest of the world in the face of the fact that in the last thirty years we sold more by \$36,000,000,000 to the world than it sold to us."

He contended further inflation would lead to "cancelling half the debt due from abroad," increase of unemployment, and serious injury to the cotton farmers.

On the same day, April 24, Senator Joseph T. Robinson, of Arkansas, addressing the annual meeting of the Associated Press at New York, assured his audience "the so-called inflation bill does not permit uncontrolled expansion," adding, "this is not to be thought of."

We present below statements regarding the currency policy under consideration, collected from a number of sources representing, we believe, a cross-section of prevalent opinion on the subject.

So far the closing of insolvent banks has administered a further stiff dose of deflation to the American business world. What is needed is some, but not too much, inflation, combined with courageous public capital expenditure, and a wise handling of the debt question and other European problems. Mr. Roosevelt's will is good enough; but what of his strength?

*The New Statesman*²⁾

* * *

The new legislation has for the time being undoubtedly driven the United States off the gold standard. The denial of this plain and fundamental fact by the new Secretary of the Treasury is merely, one supposes and hopes, a measure of the reluctance of the people of the United States to accept this state of affairs permanently. The obvious reluctance of the Government to face this aspect of the situation implies to my mind the defeat of the various inflationist groups which, before the panic, were more and more capturing public opinion. Now that one of the conditions which would make inflation easier is present no one seems to like it very much. But will the present condition of things drive the country into inflation? I venture to think not, for the simple reason that the present position involves so enormous a deflation of purchasing power that it is difficult to conceive an increase in the note issue sufficiently great to involve a net increase in the volume of purchasing power.

PROFESSOR GREGORY
in *The Economist*³⁾

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If gold payments continue to be suspended or drastically restricted, as seems altogether prob-

able, opinion will divide broadly into two schools of thought. One school will hold that we must inflexibly maintain or return to gold payments at the old parity of the dollar. The other school will rejoice that we are free of our gold shackles and will be content to drift along on a paper basis, fondly imagining that the value of this paper can be "managed" by the Federal Reserve Board by controlling its quantity, and that its quantity will be controllable.

The recommendations of both schools of thought must be rejected. We have maintained the dollar at the old gold parity only at the cost of bringing down our banking structure. Adequate and uniform debt, interest, rent, and wage adjustments to the violent and unparalleled drop in wholesale prices since 1928 have not been and cannot be made. The attempt to make them has merely brought about further disorganization and deflation. Adjustment can be obtained only by doubling the price level, bringing it approximately to that prevailing in 1928; and there is only one dependable way to do this—to cut the measuring rod, the dollar of 25.8 grains of gold, in half.

*The Nation*⁴⁾

* * *

An embargo on gold exports and suspension of specie payments as first steps prerequisite to rebuilding the price level and restarting business were urged in February by the Committee for the Nation.

These two steps were among the first acts of the Roosevelt administration. The favorable effects, however, experienced in other countries, of suspending specie payments have so far been thwarted in the United States through exchange restrictions. These have the mistaken purpose of keeping our dollar abroad up at gold parity, which acts to hold down our domestic price level.

The Committee's recommendation to the President and Congress of FIVE NEXT STEPS to rebuild prices and restore purchasing power includes immediate discontinuance of such exchange restrictions.

The FIVE STEPS, briefly summarized, are:

1. Reopening of maximum number of banks by a very liberal use of powers granted under the emergency banking legislation, and maintenance of confidence through protection of the banks reopened as sound.
2. Continuance of the embargo on gold export, and suspension of specie payment. Consultation with Great Britain with a view to simultaneous return to the gold standard; each nation, however, to determine for itself a basis that will give it a satisfactory domestic price level.
3. Discontinuance of efforts to keep the dollar at its former gold parity. We must resume the free dealing in sterling and other foreign

4) N. Y., March 15.

2) London, April 1, p. 402.

3) London, March 18, p. 571.

exchange. If this does not suffice, the United States should sell dollar exchange to depress the price so that foreign countries can acquire it at lower cost to pay their debts to us and use it in buying goods from American agriculture and industry.

4. Announcement that before lifting the gold embargo, the United States Treasury will revalue gold; an arbitrary temporary increase of 75 percent—from \$20.67 to \$36.17 per ounce—is recommended as sufficient to restore prices to the level of 1926. This would have the effect of reducing Europe's debt to us, in terms of gold, by more than 40 percent.

5. Creation of a non-partisan Board to stabilize the United States general wholesale price level at 100—where it stood in 1926—and to steady the dollar at a desirable level after allowing foreign currencies to rise in comparison with dollar exchange.

COMMITTEE FOR THE NATION⁵⁾

* * *

Amongst the others [recommendations for deflation] is a proposition of debasing the dollar by increasing the dollar price of gold from its present parity of \$20.67 to \$30. per ounce, thus reducing the number of grains of gold in the coined gold dollar from 23 to about 15-3/8. Amongst the advocates of this method are no less notable personages than the group, self-styled "The Committee of the Nation" which is headed by Lessing J. Rosenwald, Chairman, Sears, Roebuck & Co.; J. H. Rand, Jr., President, Remington Rand Co.; Vincent Bendex, President, Bendex Aviation Co.; F. H. Frazer, Chairman, General Baking Co.; F. H. Sexauer, President, Dairymen's League. These notables are signatories to a report which—entitled "Five Next Steps in the Program to Rebuild Prices and Purchasing Power"—has the intent, according to Mr. Rosenwald, (a) "To eliminate the advantage which foreign currencies, particularly the British pound, have in world markets and stimulate commodity and other prices at home." Mr. Rosenwald supplements this proposition of his "directing committee of The Committee for the Nation" by his own additional proposal that "a Federal Commission be charged with stabilizing the general price level at 100% of the average price of the period 1921-1930" and "managing" the dollar in relation to the Pound Sterling and other price levels. He states: "The program is inflationary"—of which there is no doubt—"and calculated to restore at least part of the 173 billions in value" (?) "wiped out since 1929 by the tobogganing price levels." Thus he gives hopes to those who participated in the orgies of that memorable year.

JAMES E. POPE

in *Weekly Market Review*⁶⁾

⁵⁾ N. Y. Mimeographed summary of an article by Professor G. F. Warren on "Stabilization of the Measure of Value".

⁶⁾ Publ. by Pope Trading Corp., N. Y., April 7.

The question, "What is a dollar?" has assumed a new aspect which few outside of financial and banking circles are regarding. Cut loose from its gold anchorage, the dollar seems as free as a kite which has broken its string, though the fact probably is that the administration is merely letting its ball of string unwind as it will until it chooses to hold it taut.

Of course, there are a great many side issues to which attention has been drawn. Most of them are important, but none of them rank with world-wide inflation or deflation, nor are there any precedents by whose aid the problems involved can be solved.

To say more would be to claim a prescience that no one can possess, and a mere recitation of the facts is about the only contribution that the intellectually honest economist can offer in the present emergency.

Read between the lines, much of the news that comes from Washington is illuminated by the suggestion that the President favors a managed currency, and a managed commodity price level, provided Great Britain and the other powers who have abandoned the gold standard join with Uncle Sam in devising a substitute for it that will be adequate.

This is a big if, but it kindles the imagination nevertheless, and gratifies the idealists who believe in a parliament of man and a federation of the world.

THEODORE H. PRICE⁷⁾

Editor, *Commerce and Finance*

* * *

Some serious consideration is being given in Washington to the suggestion to revalue the dollar in terms of gold; to enact a law (as Congress under the coinage clause of the Constitution has power to do) establishing the gold content of the dollar at something less than 23.22 grains. The dollar has been made to appreciate in value because the value of gold has appreciated. To meet the situation it has been suggested that Congress now do what governments have often done in the past, restate the unit of currency. How the administration stands on this proposal is not known; but the national capital is full of talk of making the dollar "about 25% cheaper."

The efforts to force hoarders to return their gold to the banks, the threat of a penalty on hoarded gold not returned, and the fact that no gold is being paid out by the banks are cited as possible first steps toward revaluation of the dollar.

*Investment Surveys*⁸⁾

* * *

In opposition to natural liquidation by deflation in order to accomplish debt reduction, and in opposition to unnatural liquidation by ordinary inflation, there remains the method

⁷⁾ *St. Louis Globe Democrat*, April 24.

⁸⁾ *Frazier Jelke & Co.*, N. Y. No. 52, April 15.

defined as a debasement of currency. The operation might be called a financial finesse. To "devalue" the dollar as a stimulant for world recovery of prices would require legislation, enacted overnight without warning. By reducing the 23.22 grains fine gold, defined as the present content of the dollar, to 15½ grains, an ounce of fine gold now worth \$20-2/3 would be worth \$31. Such action to lighten the burden of indebtedness, by reducing the gold content of the dollar, say, one-third, would make gold worth one-third more instantly. Without loss to the Government, the possessors of gold would enjoy approximately one-third increase in wealth. The profit of over \$1,000,000,000 which would accrue overnight to the Federal Reserve banks on their gold reserves could be applied to National Debt reduction. Such a devaluation of the dollar, however, would not promptly reduce its purchasing power. The debt burden would still have to wait for a rise in commodity prices. The chief beneficiaries would apparently be the holders of gold. Their profit would be instantaneous. If the automatic effect altered the rate of exchange, with respect to the British pound, from the present value of \$3.40 to \$5.10, the American exporter might obtain more benefit than the American citizen in general could expect. The American exporter and the foreign buyer would share the benefit. American goods would become cheaper for foreigners to buy. However, any stimulation of exports would be temporary. As the currency became stabilized at a lower level and as prices and wages adjusted themselves to the new level, the exporting advantage would disappear. It would vanish because with any rise in domestic commodity prices, goods would not likely be sold for export at less than the cost of replacement. Therefore, instead of attempting devaluation for the sake of problematical public benefits which, according to the Midland Bank, London, might "drive another nail in the coffin of the Gold standard," why should not America stand on the present parity and standard of gold in which no other nation has a larger vested interest? The patriotic American who recently responded to the President's call to deposit his gold might assert "a valid grievance on the ground of inequity" if his sacrifice became transformed into a profit to others. The British treated their citizens and banks alike when the value of gold was increased.

*Investment Bulletin*⁹⁾

* * *

It is my belief that unless we have the courage to sit down regardless of party and work out a sound method of inflation, this measure will prove as unsatisfactory in six months as did the farm marketing act. This measure will

⁹⁾ C. F. Childs & Co., N. Y. and Chicago, May, 1933, p. 3.

not of itself stop the fall of prices, and like all legislation it will crumble under the avalanche of depression if prices do not rise.

When we speak of inflation the reply is that it means trouble, and greater distress. To my mind the answer to that is that unless we can arrest the fall of prices, the distress which is ahead is infinitely worse than anything we have experienced in the past. All our scheme for rebuilding the industries of the United States and rehabilitating agriculture rests upon the proposition of successfully arresting the fall of commodity prices and bringing about an increase in them. I ask in all sincerity, how are we going to do that except through a well-thought-out, controlled system of inflation? Has anyone suggested at any time during this period of depression any effective means of raising the prices of commodities other than through the currency or the money system?

SENATOR WILLIAM E. BORAH¹⁰⁾

Individualism and the American Revolution

A man of superior intellectual qualities, the German Fortyeighter, Friedrich Kapp, took a deep interest in American affairs almost from the day of his arrival in New York in 1850. Because of the desire to understand the better the present he was faced with, Kapp, soon an ardent abolitionist and Republican, engaged in the study of American history. His writings and speeches reveal the results of his reading and research.¹⁾

Readers of Fr. John M. Lenhart's O.M.Cap., series of articles on the "Genesis of the American Declaration of Independence²⁾" will, we believe, be interested in something Kapp says in an essay on George Washington regarding certain influences that shaped the destiny of the American people and the political institutions adopted by the thirteen colonies at the time of the Revolution. The man who, after a residence of over twenty years in New York, returned to Germany and became an influential member of the Reichstag,³⁾ considered American Independence the last act of the Reformation. Kapp writes:

"It was first in America Puritans made autonomy

¹⁰⁾ Wash., D. C., April 18, to Raymond P. Brandt, Staff Correspondent of the *St. Louis Post-Dispatch*.

¹⁾ For the best biography of Kapp, see *Deutsch-Amerik. Magazin*, Cinc., 1887, vol. I, p. 16, 226, 360.

²⁾ See Oct., Nov. and Dec. issues for 1932.

³⁾ While Kapp was a thorough going Liberal, his son Wolfgang, born in New York City, made himself conspicuous after the Revolution in Germany as the leader of the abortive attempt, known as the Kapp Putsch, to return the monarchy. He realized, what Catholic writers so frequently overlook, the part played by Individualism which, a dominant factor in modern thought and policy, was injected into religion by the early reformers and developed by later philosophers.

of the individual the basis also of political life. In consequence of the results of Washington's success on the battlefield, the Anglo-American colonies became independent of the mother country and autonomous, self-governing commonwealths. Thus was the circle of the Reformation completed. Wherever it had not succeeded, henceforth revolution enters into history."⁴)

So dogmatically stated, the theory is apt to challenge opposition. It needs to be explained and limited in part. But after everything has been said, Kapp's opinion still points to an important root and incentive of the American Revolution—Individualism. While ignoring both mention of the theory and the term, Bernard Fay, speaking of religious influences at work in the American colonies between 1760 to 1770 writes:

"Men's confidence in their own ability to seek God, if not to create Him, was apparent and steadily increasing. . . . It was a result of their effort to free themselves in religion, as in politics, from all foreign domination and to find for themselves codes especially adapted to their own characteristics. . . ." ⁵)

Both the political and religious side of the American Revolution—the latter of the two, Fay believes, "tended toward a Protestantism increasingly free from all dogma and from all ecclesiastical hierarchy—" ⁶) were undoubtedly influenced by the principles of autonomous individualism which ushered in a new concept of all human relations—religious, political, social and economic. It is to its consequences Pius XI. points in the following sentence:

"On account of the evil of 'Individualism', as we call it, things have come to such a pass that the highly developed social life which once flourished in a variety of prosperous institutions organically linked with each other, has been damaged and all but ruined, leaving thus virtually only individuals and the State."⁷)

While Friedrich Kapp declares Puritanism to have, in America, completed the Reformation, Hugo Grotius, the distinguished author of "De jure belli et pacis", was for a time accused of having consummated what Luther had inaugurated.⁸) He was called, therefore, the "father of modern thought." More recently he has been cleared of the charge of having secularized or laicized the natural law, although it is conceded his doctrines fluctuated to a degree tempting others to interpret them in a rationalistic sense resulting in the secularization of law.⁹) In this direction some of the roots of our fundamental institutions must be sought.

F. P. K.

⁴) Aus und über Amerika. Berlin, 1876. Vol. I, p. 35.

⁵) The Revolutionary Spirit in France and America. Transl. by Ramon Guthrie. London, 1928, p. 32.

⁶) Loc. cit. p. 64.

⁷) 'Quadragesimo anno', chapter on Reconstruction of the Social Order.

⁸) Thus, for instance, the Dominican Weiss, writing in Apologie d. Christenthums, 4. ed., Vol. 4, I., p. 226, Freiburg, 1904; ⁹) Grotius, in Staatslexikon d. Görresgesellschaft, 5. ed. Vol. 2, p. 930, Freiburg, 1927.

Warder's Review

One Source of Hitler's Strength

Like the Greek schismatic church, and some of its branches, the Protestant churches and sects were from the beginning generally national or territorial institutions, and it is therefore not unnatural German Protestantism should have come to terms with Hitler so promptly.

A contributor to the London weekly *Time and Tide*, writing on the astonishing course of events in Germany, declares the Nazi movement to be essentially a Protestant one. "The older Lutheran pastors," Ellen Wilkinson asserts, "are enthusiastically behind Hitler. They are in every procession and attend every meeting. The churches which were empty except for the very staid Sunday-observing minority, are now filling rapidly."¹) The writer furthermore believes their influence appears in certain of the Kultur-decrees and the drive against the modern artists' and poets' colonies and associations.

While the attitude of these men may be explained in part by the fact of their belonging to the middle class, which has borne the brunt of everything the German people have suffered since the beginning of the World War in 1914, and whose members have made the Nazi revolution possible, the hereditary attitude of subordination of the Protestant churches to the State undoubtedly has much to do with this strange alliance.

Not the Supreme Test

There is one unfortunate exaggeration in the otherwise commendable statement extracted from a recent issue of the *Federal Council Bulletin*:

"Under the complex conditions of modern economic life, it is increasingly clear to many church people that it is impossible to love one's neighbor as oneself without taking an active part in social legislation to curb cruelty in industry and make it possible for employers who desire to operate under decent labor conditions to stay in business."²)

Desirable as it is that men and women professing Christ and His teachings should accept the tasks pointed out by Pius X. of blessed memory, namely "to take intimately to heart the interests of the people, especially those of the working and agricultural classes . . ." and to strive

"to dry their tears, to soothe their sufferings, and by wise measures to improve their economic conditions; to endeavor, consequently to make public laws conformable to justice, to amend or suppress those which are not so,"³)

nevertheless it is not "impossible to love one's neighbor as oneself" though one may not participate actively in social legislation.

¹) Issue of April 1, p. 382.

²) Loc. cit., April, p. 11.

³) Encyclical on Christian Social Action.

The afflatus of the Holy Ghost, who must inspire the performance of all good works,—why do we not more frequently have recourse to Him, “the Father of the poor”?—may imbue an individual with love of neighbor so heroic that his labors may accomplish more for humanity than all the efforts he could undertake either singly or in company with others to mend matters by legislation. The Poor Man of Assisi will ever remain the prototype of a reformer of this kind. He and his spouse, despised these past few hundred years, the two pointed out by Dante, *Francesco e Poverta per questi amanti*, accomplished what church federations, despite good will and noble intentions, must fail to attain: A reformation having its inception with the individual!

“The True Wealth of Men and Nations”

While the attitude of the *N. Y. Evening Post* towards everything Catholic was during the heyday of its influence one of aloofness, it spoke on one occasion of Sir William Butler as

“a great English soldier and administrator, who was also an Irishman and a devout Catholic and, to crown all, a keen home ruler.”¹⁾

Like many an other soldier, Sir William perceived the injustices of an economic system which has so frequently forced the army and the navy of a people to shed human blood in the interest of commercial and financial groups. Relating, in his valuable autobiography, what he saw and heard at Paris after the fall of the Commune in the spring of 1871, it seemed to him that only on one road, humanly speaking, lies the hope of redemption for the poor people.

The distinguished General finds it outlined in an utterance of the Great Conqueror, whose remains are in the Dome des Invalides on the Seine, and spoken by him on the day of his abdication, when the members of the upper classes had forsaken him, while the mass remained faithful:

“You come from the village of Gonesse?” said Napoleon to a boy page who had brought him a cup of coffee. “No, sire, from Pierrefitto.” “Where your parents have a cottage and some acres of land?” “Yes, sire.” “That is the only true happiness.”

“Yes,” Sir William Butler adds, “and it is the true wealth, of men and of nations. Man under modern dispensation has been graciously permitted by his masters to go back to the land only after he is dead: I think if they would permit him to do so during his life, and allow him ‘that cottage and some acres of land’, things would not be so bad in our world. Did not a son of Cain build the first city?”²⁾ Thus the soldier.

It is, moreover, in the city, the system has developed, whose chief purpose is the creation

of wealth and not the welfare of all citizens of a nation. It is here Mammon has erected his throne. He, who led on the revolting angels, called by Milton

“...the least erected Spirit that fell
From Heav’n; for e’en in Heav’n his looks and
thoughts
Were always downward bent, admiring more
The riches of Heav’n’s pavement, trodden Gold,
Than aught divine or holy else enjoy’d
In vision beatific....”³⁾

On a Volcano

Concluding the last of a series of articles on that vast army of men, women and youths aimlessly wandering over the face of what was once called “God’s country” in search of work, John Kazarian records for the readers of the *Nation* the following impressions, based on personal experience:

“(1) Our country is in imminent peril of revolt; and (2) the revolt, if it comes, will originate with the wandering unemployed, for of all the jobless they are the most restless and adventurous. Wherever they congregate, in the jungles over a can of coffee, on freight trains, or in parks, one hears rumblings of rebellion. The economic collapse has made the Starvation Army hard, skeptical, unscrupulous. The relief agencies have an opportunity to stem the tide. The price of charity now is decaying food, unsanitary shelter, and deterioration of character. When the hobo is hungry he is fed stingily on bad food; when he is tired, he is given a cement bed or a cot infested with lice. How much longer will the Starvation Army, composed as it is of once respectable men, bear eking out a miserable existence in a land of plenty?”⁴⁾

While we do not believe an aggregation of homeless, undernourished, discouraged men would be able to organize and conduct successfully an uprising, they may be expected to incite to action and augment a mob consisting of the members of a more sedentary group of dissatisfied men, bent on taking matters in their own hands. As yet this class does little else but grumble. Although thoroughly discontented, its mind and emotions are not directed towards a clearly defined objective and it has no leaders. No slogan and symbol expressing fittingly its hopes and aspirations, lacking which the masses can not be moved, has so far been discovered. Therefore, resentment, although widespread and deep, remains innoxious. The House of Midas need have no fear at present. Nevertheless, *nous dansons sur un volcan!*

No labor is helpful which does not bear with it the promise of leading to better things. The curse of the slave is that he must work, and yet remain without hope of ever being other than he is. The looking forward to the fruits of one’s toil is the fruit of hope. Without this the soul languishes.

JOHN LANCASTER SPALDING

¹⁾ Loc. cit. March 25, 1911.

²⁾ Sir William Butler. *An Autobiography*, 2. ed. N. Y. 1913, p. 135.

³⁾ *Paradise Lost*, I., 678 ss.

⁴⁾ *The Nation*, April 26, p. 473.

Contemporary Opinion

One of the significant features of the present depression is that it has affected all countries alike, and this has brought out the essential unity of the interests of all the nations. At no time has there been greater need for an international outlook than now.

P. S. LOKANATHAN, M.A.¹⁾

Through the blindness and deplorable apathy of Christian nations Soviet Russia is to-day powerful enough to challenge the world. The Godless campaign rightly considers Catholics as the enemy, directing against them the full might of its propaganda.

MOST REV. DR. REDWOOD,
Archbishop of Wellington²⁾

Those who wish to substitute another economic order for capitalism will do well to watch closely what is now being done to the Constitution. The surrender of legislative powers to the Executive is obvious. What needs to be examined is what is being done to security of property and the right of contract in various executive decrees and state laws concerning what banks may do to their depositors. Of course the people who now approve what is being done to the Constitution in the effort to save capitalism will oppose with all their might any changes in that instrument for the purpose of removing capitalism.

H. F. W. in *The Social Service Bulletin*

Men have discovered to their alarm that as a result of their efforts to abolish work they cannot now find work when they want it. The machine, it has been found, can do too much—at least, under the present organization of society. It has removed drudgery but it has also removed our means of making a living. We have made extraordinarily efficient machines, but we have not yet learned how to make efficient use of them. By a curious paradox, machines are at once marvelous instruments for producing wealth and equally marvelous instruments for producing poverty.

*The New Statesman*³⁾

Christianity has been persecuted on a colossal scale in Russia, Spain and Mexico without raising any ferment in the press of this country and without eliciting any word of sympathy from Jewry. Dr. Hausstaengel, one of Herr Hitler's closest collaborators, has told Mr. Rothay Reynolds, Berlin correspondent of the

Mail, that "the Jews have abused their power in Germany, politically, morally, and financially. They are being discharged from office because they are not national and because they have failed to protect the people from Marxist infection and from atheism."

Is that very different from the charges which we Catholics have found it necessary more than once to level against the same forces? Jewish Freemasonry is at the back of a world-wide persecution of Catholics far worse than anything that Jews have had to suffer in Germany; it inspires all that is worst in the loose morality of the films, the indecencies propagated by "Paris fashions," and the immoral economic domination of international finance. If Jewry had cleaner hands it would be easier to sympathize.

*Catholic Times*¹⁾

There is an omission on the part of Catholic business men to recognize their duties under the law of justice. Of the many business transactions speculation is one which needs regulating by the principles of morality. Dabbling in stocks is not dishonest in itself, but the game of stock handling must be approached in the same manner as the true sportsman adopts when stepping on the cricket field. A Jesuit theologian recently delivered a lecture on "Stock Operations and their Morality" and in the course of his address clearly placed before his audience the principles which ought to govern their dealings in this matter. As there are three classes of men who deal on the exchange there are also necessarily three modes of operation: the operations of the financiers who are ordinarily directors of large companies; the operations of those who buy and sell shares of a certain firm; the operations of the broker who acts as the intermediary between the buyer and the seller. In connection with the first class morality steps in there where it believes the company directors retain for themselves the major portion of the profits. But where there is decided wrong against all moral canons is that fairly common procedure of boosting some stock, share or bond, knowing it to be of little value, thereby deluding the public into buying something which is worthless. This procedure is as bad as that which consists in causing a certain share to soar on a given day by some method, usually falsehoods, false prophecies, etc. for the aim of having the public buy, and on the next day, by equally reprehensible methods, to have it tumble down with the result that the public is fleeced. All these operations are of common occurrence, but people who have lost all hold on the principles of morality, comfort themselves with the thought that they are but tricks of the trade!

The Examiner, Bombay

¹⁾ From address delivered on International Co-operators' Day, at Madras on Nov. 5, 1932.

²⁾ From Lenten Pastoral, 1933.

³⁾ London, Feb. 25. From an article by Y. Y.: "Diabolus ex machina".

¹⁾ Of London and Liverpool. This is also the opinion of Catholics in Germany, Austria and Switzerland.

CATHOLIC ACTION

In existence for twenty-five years, the "Family Aid of St. Joseph", of Vienna, has during that time brought about the validation or re-establishment on a sound basis of no less than 29,663 marriages with 19,954 children.

The organization also engages in aiding young people contemplating marriage to overcome difficulties and impediments by procuring for them necessary documents, dispensations, etc., etc. During 1932 the "St. Josefswerk", by which name the association is known in Vienna, assisted in such manner no less than 745 couples. It publishes a bi-monthly *Das Familienglück*; the second issue of this year contains a noteworthy article by Prof. Dr. Fr. Peter Schmitz, S.V.D., the Director of the Bureau of Marriage Counsel of the organization, on the tasks of this particular department of the Josefswerk.

In few of the thirty thousand rural parishes of France is the atheistic spirit non-militant, says the *Tablet*. In order to revive religion and to conserve or re-create Catholic peasantries, the U. C. F. A. (Union Catholique de la France Agricole) is working hard. The methods employed vary according to differences in local mentalities and conditions. In Normandy, the members assemble monthly in Rouen, and they have also an annual retreat.

The farmers of the diocese not far from the metropolis, such as Meaux, Versailles, Soissons, and Beauvais, meet in Paris and support strongly the famous pilgrimage to Montmartre. In regions where there is a near-by shrine, a pilgrimage to that shrine is associated with practical conferences.

"Rural Study-days" are held in all parts of the country. The little magazine, *Mon Village*, gives monthly dossiers on agriculture, family life, rural crafts, and parish life. In some dioceses the farmers send large contributions of potatoes and vegetables to the seminaries, and also gifts of wheat to convents for the making of altar-breads.

The local group of the "Federation of Promoters of the Christmas Crib in the Rhineland and Westphalia" on the feast of the Epiphany of this year arranged a visit to the most noteworthy cribs in the churches of the City of Cologne. One hundred and fifty persons participated in the event; the city was represented by a number of public officials, while besides, members of the clergy and all classes of society participated in this visitation. Explanations and criticism were offered by a competent leader.

It is by such means the notable revival of the Christmas crib in Germany is at the present time fostered in all parts of the country. According to the official organ of the general Federation of German Promoters of the Crib, *Der deutsche Krippenfreund*, a notable crib has been erected in the ancient Cathedral at Naumburg, which has been in the hands of the Protestants since the Reformation. A remarkable exhibition of cribs was held at Nuremberg from November 20. of last year until January 10, 1933. As a further proof of the widespread interest awakened by this revival of religious and cultural importance the installation of a Christmas crib on board the two blue ribbon boats of the North German Lloyd, "Bremen" and "Europa", may be noted.

LUXURY

Those enjoying the privileges of high station and great wealth have ever remained insensible to the dangers of threatening political and social disaster, even in face of the advent of the very catastrophe which was to sweep them out of power. The members of the present upper class are as blind in this respect as were their precursors.

A London paper, the *Daily Telegraph*, describes the manner in which "an exclusive West-end house" belonging to one of the leading Society hostesses of the British metropolis ("a hostess on many occasions to the Royal Family") was being transformed "into a miniature railway station" for what "will be perhaps the most spectacular make-believe party ever staged even in Mayfair. All the station noises, including whistling and shunting, will be reproduced in the lofty ivory and gold ballroom; there will be a real ticket collector in real uniform, whose first experience it will be of a Mayfair party." He will punch the tickets of the titled guests—the long list looks well in a gossip column—and they will be shown into a room got up to look just like a station waiting-room—even down to the ash-trays. "Even the waiters are being lent by the railways to ensure the right 'atmosphere.'"

The author of "A London Diary," a feature of the *New Statesman and Nation*, adds to these statements the following reflections:

"As I read this account I was irresistibly reminded of certain fêtes which occurred at Trianon in the time of Marie Antoinette. Do you remember the real cows and the real milkmaids and all the other efforts of the *ancien regime* aristocracy to make believe that their life was real? But that was of course a long time ago—a few years before the French Revolution."

FAMILY ALLOWANCES

It was in January, 1932, that the Bill passed by the French Chamber of Deputies, making family allowances compulsory, was ratified by the Senate without amendment, and so, with certain comparatively negligible exceptions, all employers in France are now brought within the law, whether the occupations concerned are agricultural, commercial, industrial or professional.

The idea arose in 1862 in the reign of Napoleon III, in connection with the French Navy, when 10 centimes a day were granted to seamen of over five years' service, up to the rank of quartermaster, in respect of each child below the age of 10 years. The principle was extended in 1913 to certain officers, non-commissioned officers, and soldiers, and to the gendarmerie employed by the Minister of the Colonies.

Consequent to the war, many changes were introduced. Among other things, family allowances were extended to all civil servants with an annual salary not exceeding Frs. 3,600. The allowance was fixed at Frs. 100 for each child under 16 years. Similar schemes were adopted by other authorities and by many of the municipalities, and it was recently estimated that about one million persons in Government and Municipal, and similar employment, received annually Frs. 400,000,000 in allowances.

The French Act of 1932 requires the employers to pay family allowances by affiliation to an approved Equalization Fund. Even if an employer at any given time has no married workers on his pay roll, he must nevertheless be a member of, and contribute to, an Equalization Fund. The Act provides that the minimum rates of allowances shall be determined by decree

of the French Ministry of Labor, who have power to fix it either for all industries inclusively or for separate industries. The idea has been introduced into a number of other countries of Europe, and into Australia and New Zealand.

MERCHANDISE COUPONS

Of the schemes, that have fostered the evil tendency of the buying public to expect "something for nothing," perhaps no other has spread more rapidly than the coupon craze. However there is a growing feeling both among producers and consumers these coupons should be suppressed entirely. A number of countries have, in fact, prohibited coupon trading. They are, according to the *Digest of the Cooperative Press*, published by the International Co-operative Alliance: Denmark, Norway, Sweden, Latvia, Hungary, and Jugo-Slavia. Partial prohibition of coupon trading prevails in Germany and Austria. In the British Dominions it is prohibited in Australia (with the exception of New South Wales) and New Zealand, while it is partially prohibited in Canada. Following the example of Switzerland, where cooperative societies and merchants have joined in an Anti-Coupon Trading Federation, there has been a further move for the creation of national associations to combat this system of trading in France and Germany.

The opinion on the subject voiced at this year's annual meeting of the Imperial Tobacco Company, a British concern, by Lord Dulverton, who presided, furthermore indicates growing opposition to this unsound practice. He said:

"The coupon craze has reached distinctly unhealthy proportions, and a general disturbance of the ordinary channels of distribution has occurred.

"On a considerable portion of our cigarette trade we have shown an increase, but we have reluctantly come to the conclusion that the field cannot be left entirely open to the coupon brands of our competitors, and we have recently brought out a new brand, with which is associated a full range of coupon gifts. I have said 'reluctantly' for reasons to which allusion has already been made."

ENDEMIC DISEASE

Historians have advanced the opinion, the decline of both Greece and Rome may be in part, some claim even in large part, due to the introduction and spreading of malaria, to which the medical science of the time could not oppose a rational cure. Since the source of the infection was unknown, eradication of the malarial was impossible. It is assumed that malaria was brought to the countries of the Mediterranean littoral by troops who had been infected in Asia Minor.

In the light of this hypothesis, information communicated to the Fides Service by our collaborator, Rev. Bernard Huss, R.M.M., So. Africa, obtains to more than ordinary importance. He writes:

"A determined fight is now being waged against that terrible enemy, malaria. It spread over all Zululand in the course of last year (1931), and from there, along the coast to Natal, as far as Durban, and even into the interior, to Mariannhill. In fact, it spread over a con-

siderable part of Natal. Hundreds of Europeans and many thousands of Natives were swept away by the malady during the first months of 1932. In one locality, inhabited by Natives, half of these perished.

"The anti-malaria campaign is being organized in all parts of the Union, from Transvaal to Zululand. Physicians, research workers, and their assistants, are straining every effort to prevent another epidemic. The entire sugar-belt of Natal has been divided into six malaria areas, each controlled by a special committee of leading farmers and owners of sugar-cane-crushing mills. Particular attention is paid to the very difficult problem of stamping out malaria in Zululand, where the Native population is much scattered. Missionaries and their Native helpers are going from kraal to kraal to distribute quinine, even in the remotest localities. A great number of tribesmen hitherto out of touch with medical advice will thus be reached. The Provincial Administration of Natal has inaugurated steps to organize seven further malaria committees in Zululand, in order that a continuous chain of local authorities, with power to take preventive steps against malaria along the coast of Natal from Durban to St. Lucia Bay, may operate.

"Experience in other countries has proven that the results of a campaign of this kind take some three years to develop fully. Therefore, the educated Natives are asked to use to the full their influence, both in urban and in rural areas, to induce their people to carry out the instructions of medical authorities, Missionaries, and the committees referred to. While the heathen Natives are opposed to the use of quinine, it is expected that the influence of educated Natives in persuading these people to wage war on the malaria mosquito and its breeding grounds will help to shorten what must otherwise become a prolonged and costly campaign."

PROBATION

According to a special report on "Probation in New York State," published by the State Commission appointed to investigate prison administration and construction, there were, on July 1, 1932, 20,918 inmates of correctional institutions of the state and 22,825 adults on probation. Yet, "probation today has been the Lazarus of the correctional system; while vast sums have been spent to erect penal and correctional institutions, proportionately little money has been devoted to the development of probation."

Economy is advanced as one reason in favor of probation. Collections by probation officers during the year ending July 1, 1932, at the very peak of last year's depression were \$2,849,906.03, a decrease of only about 16 percent from the amount for 1931. The total cost of probation in the state, including state supervision, was \$1,546,204. The average annual cost of probation of \$54.46 is compared with the much greater cost of institutional care; proceeding from such premises the report insists, "we should therefore promote an extension of probation, if for no other reason than that of the mounting costs of increasing commitments to penal institutions, which must eventually become prohibitive."

PUBLIC OWNERSHIP OF TOWNSITE

The remarkable policy of entailing a townsite to a commonwealth is being observed by the Province of Manitoba at Churchill, the terminal port of the Hudson Bay route, under construction since 1927. The Provincial Government planned the town which, up till recently, has been a gigantic construction camp.

The Minister of Natural Resources of Manitoba has now announced to the Provincial Legislature that applications are being received for town lots. Ownership of these lands will be retained by the Government; lots will be leased, not sold. Prices are \$100 a year for business lots and \$25 for residential, rents to be subject to revision at the end of ten years. After twenty years, revision of rental will take place only once in ten years. Lessees will be required to build within a year. Plans of buildings are to be subject to approval of the authorities, and construction is to be begun only after permit has been obtained. Buildings must be highly fire-resistant and insulated against cold. Transfer of lease will be subject to official approval.

Thus will be brought into effect the policy indicated from the time when Churchill was chosen as the port, that of continued public ownership of the land, and lease, not sale, of lots. This policy has made impossible traffic in town lots which otherwise might have become active in view of the high hopes entertained of the success of the new route and of the fact that about forty-five millions of dollars have been expended in railway and harbor construction.

COST OF STATE GOVERNMENTS

According to a statement just issued by the Bureau of the Census the governmental-costs of the 48 State governments in the year 1931 amounted to \$2,508,743,486; the aggregate revenue receipts were \$2,324,522,179 and the total net indebtedness was \$1,976,844,129.

The payments for operation and maintenance of the general departments of the State governments of the 48 States for the fiscal year closing December 31, 1931, or for the latest complete fiscal year closing on a date prior thereto, amounted to \$1,447,285,822 or \$11.75 per capita. This includes \$393,216,750 apportionments for education to the minor civil divisions of the States. In 1930 the per capita for operation and maintenance of general departments was \$11.40, and in 1917, \$4.19. The payments for operation and maintenance of public service enterprises amounted to \$8,797,232; interest on debt, \$110,820,612; and outlays for permanent improvements, \$941,839,820. The total payments for 1931, therefore, were \$2,508,743,486; for 1930, \$2,290,270,059; and for 1917, \$517,503,220. There was an increase in apportionments for education of \$24,893,852 over those for 1930. Interest charges increased \$9,390,014 over those for 1930.

SWEAT SHOPS

An alarming return of sweat-shops where women and children are being exploited shamefully has, according to the *Federal Council Bulletin* (April issue), "aroused church forces, councils of churches and women's missionary societies in many states to unprecedented activity to combat these evils." Twelve hours a day, seven days a week, wages sometimes as low as sixty-five cents a week, are frequent. The Women's and Children's Bureaus of the United States Department of Labor and many State Labor Departments have become alarmed over the situation.

With their cooperation, a group of some fifty social and religious organizations are reported to be working together to combat this breakdown of industrial standards. These groups plan also to register an advance by advocating bills for a forty-four hour week for women, a minimum wage for women and minors, a sixteen-year age requirement for children for entering industry. "Labor Standards Committees" are being formed in

twelve states, on which representatives of the churches and the women's missionary societies are taking an active part.

THE MACHINE

Probably the largest machine built to travel on dry land is the new "5600" shovel operated at the Fidelity coal mine in southern Illinois. If it were on a city street the point of the boom would reach the eleventh story of an office building and the dipper could readily dump on the top of a seven-story structure.

According to *Mining and Metallurgy*, a monthly published by "The American Institute of Mining and Metallurgical Engineers," the machine weighs 1750 tons, almost twice as much as the next largest shovel and four times as much as the heaviest railway locomotive. Though designed for a dipper with a capacity of 20 cu. yd., the dipper in use is of only 15-yd. capacity, the substitution being made to permit lengthening of the dipper stick, thereby affording a wider range of digging. Even so, a Ford automobile with the top up can be backed into the dipper as it rests on the ground. The housing over the electric motors and other driving equipment resembles a two-story dwelling, all of which revolves with the boom and dipper to complete an operating cycle in 50 seconds. Mounted on eight large caterpillar tractors this mastodon of shovels moves along on its own power at one-third mile per hour.

CO-OPERATION

One of Greater London's co-operative societies, the Grays Society, has purchased the premises of the Grays Labor Club and also those of the Thurrock brewery. This will give the Society a vast amount of property and approximately 45 acres of land, including a frontage to the railway of 2,000 feet, the right of way to a wharf, and extensive railway sidings on the property itself. The purchase also includes the Sports Ground hitherto rented by the co-operative employees from the owners of the brewery.

"Throughout Essex, the Grays Society is recognized as a very comprehensive concern," writes *The Producer*, "doing good work amongst the agricultural smallholders as well as among the industrial population of the area. The old adage of converting swords into ploughshares is being adapted to the conversion of breweries into co-operative stores."

UNEMPLOYMENT INSURANCE

A special message, addressed to the Legislature of the State of New York by Governor Lehman, early in April, urged immediate passage of unemployment reserve legislation. With this provision, however, that the act should not become effective, so far as contributions from industry are concerned, before July first of next year, and not then unless a marked upward trend in industrial activity and earnings shall have been registered. Governor Lehman insists that any bill to be adopted should provide for a compulsory plan.

"Experience has made it clear," he declares, "that we cannot rely upon voluntary action for the establishment of unemployment reserves. Unemployment reserves by industry have become a primary social duty which the state must recognize."

HISTORICAL STUDIES AND NOTES

German Catholic Settlers in Colonial New York (1639-1683)

It is a well-known fact that German Catholics were represented among the very first settlers of North America. Four hundred ninety years before Columbus discovered America a German Catholic had found his way to the distant country. He was a member of the expedition of Leif Ericson. It is no longer a matter of doubt that the Icelanders were the first Europeans to discover North America, this event having occurred in the year 1000 A. D. In 1003 they returned and discovered Labrador, Newfoundland and Nova Scotia in Canada. In the latter country they established a colony, calling the newly discovered land Vinland. This first American settlement was of short duration. In 1006 it was broken up, partly on account of the attacks of the Indians and partly because of internal dissensions. New attempts at settlement failed and America passed out of sight of the Europeans for wellnigh five centuries. The German in Leif Ericson's expedition was named Tyrker and seems to have been of the type so frequently described in medieval German epics.¹⁾

After the discovery by Columbus we find some Germans, though not in large numbers, in wellnigh every new settlement made in North America. In 1562 a band of Huguenots, under Jean Ribault, established a settlement in South Carolina, calling it Port Royal. The Spanish commander Menendez destroyed this colony in 1566. There seem to have been some Germans from Alsace and Hesse among the first settlers of this Huguenot colony. Whether these Germans were all Protestants is hard to decide.

Several Germans are found among the first settlers of the English colony in Virginia at Jamestown, established in 1607. In the list of names of the earliest members of this colony recorded by Captain John Smith we find such German names as Unger, Keffer and others. One man, William Volday, is expressly called a Swiss.²⁾

Germans were not lacking among the earlier settlers of New Sweden. Towards the end of 1637 the Swedish expedition sailed for North America with a warship and a convoy ship carrying fifty immigrants. The leader of this band was the German Peter Minuit, of Wesel, who from 1626 to 1631 had been Governor of the Dutch colony on the Hudson. The Swedish

colonists arrived in Delaware Bay in April, 1638, and settled very near the site of the present city of Wilmington, Del. There they built Fort Christina, so named in honor of the Swedish Queen Christina. Since a German was the leader of the expedition, it is not unreasonable to suppose that a number of other Germans were found among the first settlers of New Sweden. From 1642 to 1653 John Printz, a German nobleman—John Printz von Buchau—who had served as commander in the army of Gustav Adolph in the Thirty Years War, was Governor of this colony. New Sweden was annexed by the Dutch of New Netherland in 1655.³⁾ Naturally we would not expect to find Catholics among these first settlers. Yet there are so many instances of Catholics settling in supposedly purely Protestant colonies that we would not be surprised to find them also in New Sweden. As matters stand, we have no positive proof of their presence there.

We are better informed about the presence of German Catholics in the Dutch settlements of New Netherland. It had been known for some time that a few Germans, supposedly all Protestants, were among the early settlers on the Hudson. However, a study of the church records of the Dutch Reformed Church at New York has revealed the startling fact that the builders of New Netherland were neither all Dutch nor Protestants. The marriage records of that church give the birth place or nationality of the contracting couples from 1639 to 1683. Scanning these names we find that a great number of them are English, German, Danish, Swedish, French, Flemish, etc. Even a Venetian is mentioned besides many Negroes. No less than 1,632 persons contracted marriage in that church from 1639 to 1683. At least 110 of these, i. e. almost seven percent of the total, were of German nationality. Three were natives of New York, two of Holland, one of Bohemia, one of Moravia, one of Berne in Switzerland, while the remaining 102 had been born in Germany.

Naturally the majority of these Germans hail from northern states, as Holstein, Prussia, Oldenburg, Waldeck, Westphalia, Silesia, Brunswick, and Hanseatic cities. Yet the central and southern states are also represented, by immigrants from Hesse, Saxony, Bavaria, Württemberg, Alsace and Lorraine.

A number of these Germans came from Catholic cities, so that it is reasonable to presume them to have been Catholics. From Cologne came Wilhelm Budenbent (married Sept. 4, 1644), Adam Brouwer, i. e. Brauer (married March 9, 1645), Anneken, i. e. Anna Wessels (married April 19, 1654), Paulus Pieterszen, i. e. Petersen (married Sept. 1, 1658), Gertruyd Wingaert (married February 23, 1662), and

1) Faust, Alb. Bern. The German Element in the United States. Vol 1, Boston, 1919, p. 5. Schrader, F. F. The Germans in the Making of America. Boston, 1924, p. 38.

2) Faust, op. cit. p. 7. See Smith. True Travels. Vol. I. Richmond, 1891, pp. 153, 172, 173, 231. Smith. General History, Vol. II., pp. 45-46. Schrader, op. cit., pp. 38 sq.

3) Faust, op. cit., pp. 12-13.

from the "Stift" or bishopric of Cologne came Huybert Hendrickszen (married January 13, 1656).

From Aix-la-Chapelle came Margarethe Grootjen (married June 11, 1660) and Styntje Klinckenborgs (married February 19, 1661), and from Gulickenlant near Aix-la-Chapelle Jan Peterszen (married October 20, 1663).

Natives of the bishopric of Münster were Herman Theuniszen of Zell in the Münsterland (married April 19, 1654), Barent Court, i. e. Kurz (married December 12, 1664) and Wessel Wesselsjan from Wessen (married November 14, 1670). Barnet Andrieszen, married May 22, 1654, was a native of Wrede, i. e. Werden in Westphalia. Gysbert op dyck, married September 24, 1643, hailed from Wesel, which was then still governed by a Catholic ruler. Hendrick Loeff, i. e. Henry Lauf, married November 15, 1657, was born in the "Stift" or bishopric of Fulda. Gerlach Michielszen, married April 14, 1654, was born in Colmar in Alsace. Finally Matthys Mueller, married March 14, 1656, was a native of Diedenhoven, or Thionville, in Lorraine.

Jeurian Fradell from Moravia, married February 26, 1645, must have been a Catholic as well as Augustyn Hermans from Prague in Bohemia, married December 10, 1651. He was a man of importance in the colony, but emigrated to Maryland some time before 1660, where, with two sons and three daughters, he was naturalized in 1663.

Names of other Germans are recorded who may have been Catholics, but whose affiliation to the Catholic Church cannot be determined with the same degree of probability. On December 18, 1639, Borger Joriszen, from Hirschberg in Silesia, was married; on June 18, 1660, Johannes Beck of Stolberg; October 23, 1660, Jan Sprong of Bonn; on April 9, 1660, Willem Willemszen of Mühlheim; on April 29, 1671, Adolf Meyer of Ulfen in Westphalia; on July 28, 1640, Ulrick Cleen from Hesse; on December 11, 1650, Herman Janszen of Hesse; on June 24, 1661, Michael Croes of Danzig; on November 26, 1661, David Buyschow (Bueschau) of Danzig; on July 19, 1664, Caspar Luttnar of Augsburg, a soldier; on May 27, 1682, Susanna Roels of Uyt in the Palatinate, and on October 23, 1660, Anna Sedelaers of Königsberg.

The presence of Catholics at New Amsterdam, later called New York, during the first half century of its existence is attested by unquestionable authorities. The Dutch Reformed ministers Megapolensis and Delius wrote on September 24, 1658, that the Jesuit Simon Le Moyne had come "last Fall" to Manhattans (i. e. New York) doubtless to encourage the "Papists, both Dutch and French, residing here." And four days later Megapolensis wrote that the Jesuit Simon Le Moyne came to Man-

hattans, "doubtless on the invitation of Papists living here."⁴) The German Catholics residing at New York are undoubtedly included among the Dutch Catholics mentioned by the two ministers.

The more thoroughly the archives are searched, the more proofs are furnished for the presence of Catholics among the original settlers of designedly Protestant colonies. The regulations of the governments banished Catholics peremptorily from their colonies. Yet people found reasons to introduce Catholics into those Protestant colonies, sometimes even against their will by fraud and force. Since able-bodied settlers were greatly in demand, agents were hired or permitted to furnish Catholics. Naturally the Catholic religion was no disqualification in their articles to those traffickers in human flesh.

A first group of Catholic immigrants in Protestant colonies consisted of the victims of the redemptioners or agents who made it their business to ship colonists to America and force them to work for a number of years to pay off the expenses incurred by their transportation. Another group of Catholic immigrants in Protestant colonies is made up of those who were kidnapped or spirited away. This business was just as profitable as the former. Men, women and children were lured on board ship by all kinds of pretenses and carried away to America. The Capuchin missionary Ignatius of Paris stated in 1656 that many Catholic young men of Nova Scotia had been spirited away and carried to the English colonies of North America. As early as 1631 King Louis XIII, of France, ordered the arrest of one Sieur Lebuart who, abusing the king's passport, had been engaged in enlisting men and soldiers for the Dutch Company.⁵) This man surely did not confine himself to sending Huguenots to New Netherland.

As early as 1647 and 1659 the Roman authorities were petitioned to send missionaries to New Netherland to minister to the Catholic settlers. Yet neither in 1647 nor in 1659 could means be found to establish a Catholic missionary in the Dutch colony on the Hudson.⁶) The descendants of those Catholics naturally turned Protestants, so that in 1786 only three Germans were counted in New York who were regular communicants in the Catholic Church.

J. M. L.

The opening on March 21, 1842 of an academy for girls, to be conducted by four Sisters of Divine Providence, at Jasper, Ind., was advertised by Rev. Jos. Kundek, founder of several settlements in Dubois County, in the *Wahrheitsfreund* for Jan. 27 of that year.

⁴) Griffin, M. I. J., *Researches*. Vol XXII., Philadelphia, 1905, pp. 133-134.

⁵) Report of Canadian Archives, 1905. Vol. I., p. 33.

⁶) *Cath. Hist. Review*, January 1929, pp. 520ff.

Catholics in Two Texas Communities in 1850

Illuminating details, indicative of conditions obtaining in parts of Texas eighty-odd years ago, but bearing particularly on the erection of the church in Castroville, and the progress made by Catholics in Fredericksburg, are revealed in a communication that emanated from the former community and was published in the *Wahrheitsfreund*, of Cincinnati, issue of May 23, 1850.¹ Readers in New Orleans are informed, the contributions they had tendered a visiting priest for the purposes of this congregation during the preceding year had borne rich fruit, since

"the church is already completed and was dedicated on Easter Sunday. The building is entirely of stone, it is a strong structure, and has not been erected without good taste."

Having given the dimensions of the edifice, the author of the communication adds interesting details regarding the manner of its erection.

"This church building was completed in slightly less than four months. The congregation owes nothing on the structure, for the entire building costs were at the utmost 5 to 7 hundred dollars, while the edifice at present may easily be worth that many thousands. The people of Castroville, Catholics all with the exception of 2 or 3 families, performed all the labor required without compensation. Thus they quarried the stone, cut and carted it, hauled mortar and sand, and erected the foundation and walls. Our two priests, Reverend Fathers Dubuis and Domeneck, had undertaken all the wood- and millwork, fashioning the roof, the doors and windows, and themselves carried out the greatest part of this work."

Reference is made in the item to neighboring settlements and also to the more remote Fredericksburg:

"Within a radius of 15 to 20 miles there are several small villages of some 10 to 15 families, mostly Catholic. One passes other settlements from time to time along the road to Fredericksburg, a small, less important city than Castroville, and lying at a distance of 100 miles from here. The Catholics of Fredericksburg, although less numerous than those of Castroville, have nevertheless erected a stone church."

At this point the then ever present menace of Indian attacks is emphasized in a manner that permits one to visualize its influence upon the pioneers. The item continues:

"Unfortunately they [the members of the Fredericksburg congregation] must still forego the ministrations of a pastor. They are able to receive the consolations of religion only when the priests from Castroville visit them. But such visits can be made only rarely, partly because numerous nearby mission stations must be attended to, and partly because of warranted fear of the Comanches, whose cruelties have shocked the world with their horror."

Memory of an outrage perpetrated by these Indians was still fresh in Castroville:

"Only recently these savages murdered three inhabi-

tants of Castroville, among them a lad 9 years of age, a scant three miles from the city. The bodies, lacerated by lances, pierced by arrows and mutilated in the most outrageous manner, were discovered on the second or third day after the murder."

Fr. Kino, S.J., Ranchman

The volume "The Padre on Horseback", by the historian Herbert Eugene Bolton, is a remarkable tribute to the Jesuit Eusebius Kino who, a citizen of the old German Empire (born 1645; d. 1711), is known as apostle to the Pimas and pioneer missionary and explorer of Sonora and California. Published last year, the book is "in substance what was said informally in an address delivered at the Kino Celebration held at Tucson in May, 1932," and "in the main" is based on the introduction to the author's edition of Kino's 'Favores Celestiales' published in 1919, "now out of print and exceedingly rare." Certain parts of the chapter describing Kino as the "Cattle King" are typical of Bolton's appreciation of the missionary:

"The work which Father Kino did as ranchman, or stockman, would alone stamp him as an unusual business man and make him worthy of remembrance. He was easily the cattle king of his day and region. From the small outfit supplied him from the older missions to the east and south, within fifteen years he established the beginnings of ranching in the valleys of the Magdalena, the Altar, the Santa Cruz, the San Pedro and the Sonoita. The stock raising industry of nearly twenty places on the modern map owes its beginning on a considerable scale to this indefatigable man. And it must not be supposed that he did this for private gain, for he did not own a single animal. It was to furnish a food supply for the Indians of the missions established and to be established, and to give these missions a basis of economic prosperity and independence. . . . Most of the data were unrecorded, but from those available it is learned that stock ranches were established by him or directly under his supervision at Dolores, Caborca, Tubutama, San Ignacio, Imuris, Magdalena, Quiburi, Tumacacori, Cocospora, San Xavier del Bac, Bacoancos, Guebavi, Siboda, Busanic, Sonoita, San Lazaro, Saric, Santa Barbara, and Santa Eulalia."¹)

Typical of the scale on which Kino conducted his ranches, with Indian labor, be it understood, is his action in equipping the newly established mission of San Xavier del Bac, in what is now Arizona, in 1700. Bolton relates:

"Kino rounded up the 1400 head of cattle on the ranch of his own mission of Dolores, divided them into two equal droves, and sent one of them under his Indian overseer to Bac, where the necessary corrals were constructed."²)

Yet Kino was far more than a ranchman. Doctor Bolton's dedication of the volume to him as "superb missionary, church builder, explorer and ranchman" fittingly indicates the true relation of the various pursuits and achievements of the priest whom the author designates as the "padre on horseback."

1) L. c. San Francisco, 1932. 64-65.

2) Ibid. p. 66.

1) Ibid. Vol. XIII, No. 38, p. 451.

The Central Verein and Catholic Action

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All these works, of which Catholic laymen are the principal supporters and promoters and whose form varies according to the special needs of each nation, and the particular circumstances of each country, constitute what is generally known by a distinctive and surely a very noble name: Catholic Action or Action of Catholics.
 Pius X.

Decisive Action Demanded

Considerations for Conventions

May 15th will mark the second anniversary of the proclamation of "Quadragesimo anno" and the 42nd of "Rerum novarum". Unpleasant though the task may be, it is nevertheless necessary to question: What has been done, what is being done to carry out the instructions of Leo XIII and Pius XI for the reformation of society, augmented and supported by those of Pius X and Benedict XV? The question is particularly timely now that some of the State Branches of the C. V. are about to convene, while others are preparing for their annual meetings.

This matter is even more urgent than it was in 1891, when Leo XIII insisted:

"Everyone should put his hand to the work which falls to his share, and that at once and straightway, lest the evil which is already so great become through delay absolutely beyond remedy."

That Leo pleaded not merely for betterment of the lot of the workers is evident both from the context of "Rerum novarum" and the interpretation given it by Pius XI in "Quadragesimo anno": "On the Reconstruction of the Social Order." Heeding such admonition and counsel, the Central Bureau, by its journal, its press service, by lectures, lecture courses and

Free Leaflets, sought to impress this duty upon all who would give heed. The Leaflet "The Need and Means of Social Study", published precisely 20 years ago (in May, 1913), quotes Msgr. Bandi, Bishop of Tortona, as saying with respect to Society and the efforts of Socialism to bring about a reform:

"In charity, let us not say that it is Socialism which moves us. Society is sick. Socialism is the surgeon who seeks to strangle it under pretense of curing it. Will it be enough to turn out the surgeon? No. We must try to cure Society."

To "cure Society", to "reconstruct Society"—these phrases are virtually synonymous, indicating the one objective, restoration of society to health—was to be the great aim and purpose of our endeavors. Moreover, the urgency and the proper procedure were indicated in the same Leaflet. "It is therefore," Pius X is quoted,

"supremely necessary that Catholic activity should seize the opportune moment, should advance courageously, should bring forward its own solution and urge the recognition of it by means of a strong, well organized propaganda, so as to be able to confront directly the propaganda of the enemy."

To this a quotation from a letter addressed by Leo XIII to Cardinal Langenieux is added:

"It is for Catholics to take the initiative in all social progress, to show themselves steadfast defenders of the weak and disinherited, to be champions of the eternal principles of justice and Christian civilization. It is for the sake of humanity, our Church and our country that we must prove ourselves enlightened counsellors in the field of social action, because solved the question will be in one way or the other."

Rounding out his thought, the Leaflet declared:

"As Father Plater, S.J., says: 'Unless we cooperate in its solution, it will be solved on secularistic principles: that is, in a manner not conducive to the best interests of man and society.'"

International events of the past few decades underscore the urgency of these demands and counsels. The conquest of Russia by the extreme kind of Socialism, the rise of Fascism and its domination of Italy and Germany, dictatorship in so many other countries of the world, the doubts regarding Democracy and Parliamentarism so freely expressed on all sides, furthermore the collapse of the economic and financial system—all these phenomena indicate the old order of things to be breaking down, while the outlines of a new future are barely visible. Moreover, it is not likely a new order of things will be evolved without the pains of serious travail. Throughout history that has meant the writing of affairs in human blood, the most extraordinary of all juices.

It being the duty of Catholics to determine the direction the change, long since begun, shall take, to shape the social and economic system of the future, Pius XI., accepting "Rerum novarum" as a foundation, outlines a system dominated and motivated by Social Justice and Social Charity, and pleads with Catholics especially to labor for its introduction. And, like

Leo, he leaves no doubt as to the extreme urgency of the task, declaring:

"With the assistance of Divine Grace, the destiny of the human family lies in our hands."

Equipped with the convictions emphasized, the conventions of all State Branches of the C. V. and the N. C. W. U. should devote serious and intelligent attention to this issue before all others. They may do so in conjunction with their deliberations and declarations on the significance of the Holy Year. "The Holy Year and Social Reconstruction" might appropriately form the essential topic for discussion and action. Officers and delegates may find comfort and encouragement in the conviction that decisions arrived at in conformity with the demands of Leo XIII and Pius XI are also supported by the guidance respecting social reconstruction they have received from the Central Verein, especially through its Central Bureau. Supported, moreover, by the Central Verein tradition, noted in the Letter addressed by the Papal Secretary of State to our Cleveland convention, of "close observance of the Papal Documents concerning Catholic Action and the instructions of the Holy See."

An Apostolic Delegate Urges Organization

At a great rally of Catholics held at Johannesburg, Transvaal, in February, attended by men and women not alone of the city but from the Reef and Pretoria, the Apostolic Delegate to South Africa, Archbishop Gijlswijk, O.P., addressed a Catholic men's meeting on the importance of Catholic organization in face of laicism and what flows from this tendency. He said, according to the report published in the *Southern Cross*, of Cape Town:

"As in many countries, so it is in Africa, the ecclesiastical authorities are entirely ignored in public and social matters.

"Religion has been reduced to a private affair. Society is anti-religious, and in papers, books and meetings propaganda is made for ideas which mock at everything sacred and are undermining the solid Catholic principles.

"The Catholic Church often raises her voice against the moral and religious evils, but her voice is like one crying in the wilderness. Our only hope of counteracting these moral and religious and social evils is to be found in the organization of the Catholic laity. I repeat organization, because as individuals we cannot do much.

"We must obtain influence in public life by organized forces. We have seen this morning the beautiful solemnity, so impressive, so eloquent, speaking directly and deeply to the heart and mind of everyone. When I ask myself, how could that be organized in a few months' time, then the only answer is because there are organized bodies here.

"Without them such a thing could not have been effected. This morning already gives proof of the great influence and great importance of organized activities, so, my dear brethren, I hope that the presence of the Episcopate of South Africa may inspire you and may be a stimulus to continue the good work which you have done up till now by the example of your staunch Catholic life and by the defense of Catholic principles."

These words must be deemed of special importance, since they were addressed by the Apostolic Delegate Gijlswijk to the members of the Catholic Men's Society of Johannesburg, a branch of a federation similar to our Central Verein, and controlled by a Central Council, to which each branch sends two delegates. The chairman of the meeting, Mr. T. E. Kinna, who had spoken previous to the Apostolic Delegate's address, declared:

"If branches could be formed in all the more important towns of the South African Union, the provincial council and the national councils to which I have referred on previous occasions would become an accomplished fact."

Consequently, Archbishop Gijlswijk's remarks may be considered an endorsement of both societies existing in the Transvaal and the efforts at federation referred to by Mr. Kinna. They undoubtedly offer encouragement also to an organization such as the C. V. to continue its mission and round out actively the first century of its existence in the service of Catholic Action.

Possibly Work for Some of Our Young Men

Unfortunately, we know very little about those of our co-religionists who stray from the fold and wander out into the desert, and are perhaps never recovered. But it is almost impossible for a thoughtful man to participate in a First Communion service without giving way to the fear that not a few of the children he sees participating in the feast of the Lamb so devoutly, must in all probability be counted among the strayed sheep a decade or two hence.

English Catholics are alive to this problem. The Secretary of the Liverpool Catholic Boys Association, quoting from the statistics of Fr. Leycester King, S.J., recently declared that of the 40,000 children who left school each year, 14,000 were lost to the Church. A frightfully high percentage. Mixed marriages were responsible to a degree, he continued, but the greatest cause was the lack of aftercare for boys. Altogether, there were 300,000 lapsed Catholics in England, while the converts to the Church numbered only 13,000 each year. There were 15,000 Catholic boys in Liverpool, for whom there was no organization apart from a central, non-Catholic one. It was to provide a remedy for the leakage problem that the association had been formed.

What reasons, founded in a correct knowledge of facts, have we for the assumption that we suffer no such losses as those the English Jesuit believes to exist in England? And if there is such a leakage problem, should it not be faced intelligently and courageously? And inasfar as it has to do with boys of post-school age, should not the members of young men's sodalities and societies be called on to help stem the tide of defection of their juniors?

An Incentive to Historical Research

To the member of a diocesan study club in the cathedral city of a midwest diocese there was recently assigned for discussion the following subject: "German Catholic Influence on the Development and Culture of America."

The one burdened with this task wrote us and asked us to send her any information we might have on the subject, or, at least, bibliographical data of a helpful nature. Unfortunately, we could grant but little assistance; we were forced by the circumstances of the case to inform the writer that while we possessed a great mass of relevant matter regarding her subject, it was all undigested and that there was virtually nothing of value available in a shape that would prove helpful to her. While we did supply a few titles, the very meagerness of the list proves how little has been done by our own people towards establishing the achievements of German speaking Catholics in America.

What we need for the present are monographs, such as the one on the German American farmer by Rt. Rev. Msgr. Och, an almost unparalleled contribution to the history of the German element in the U. S. Prizes must be offered by men of means and branches of the C. V. both to post-graduate students and others trained for the writing of history, in order that available information regarding the various phases of the influence our people may have exerted since the advent of the first Catholics of the German tongue in America may be thoroughly sifted, digested and compiled.

In this connection, we would even now mention a monograph recently published, "Pioneer German Catholics in the American Colonies (1734-1784)," whose author is Rev. Lambert Schrott, O.S.B., S.T.B., M. A. We hope it may prove the forerunner of many other treatises of a similar nature.

An "Education" Fund for the Parish C. U.

While urging Catholic credit unions to keep dividends within moderate bounds we have had several purposes in mind: to curb profit-seeking by offering members only a comparatively small return on their investment; to enable the associations to grant borrowers concessions of the interest-rate, because the member borrowing from a C. U. is always in real need, since he must prove a need before a loan is granted him; and to enable the associations to set aside a special fund for educational and other beneficial purposes.

A fund of this kind is so essential to the true co-operative society that its provision is mentioned in the third of the fundamentals of Rochdale co-operation. Part and parcel of that vital principle of the system, that "surplus savings (or 'profits'), if any, are to be returned as savings-returns (or 'dividends') in proportion to the patronage of each individual," is the recommendation: "Surplus savings may be

used as a collective fund for the social benefit of the members, such as education, insurance, entertainment, etc.; or it may be reserved for expansion and development for the general good of the society."¹)

Although not all co-operative associations conduct educational endeavors with the aid of the surplus, "the better societies," declares Dr. James P. Warbasse in "What Is Co-operation?", "carry on educational work," details of which he describes. And Sidney and Beatrice Webb, in their volume "The Consumers' Co-operative Movement", record that "as much as 21½ percent of the annual surplus or 'profit' is to be allocated" to "educational work" according to co-operative usage and tradition.

Catholic co-operative societies—and we have parish credit unions particularly in mind—will not wish to follow the example of many of the societies referred to, who devote considerable money and attention to the promotion of Co-operation and dissemination of knowledge of its principles and practice. Without ignoring the necessary instruction of their members in this regard they should set themselves another ideal: Provision of an education fund from surplus, for the purpose of enabling sons and daughters of members to pursue post-graduate studies.

Here is an aim that should appeal strongly to the Catholic groups in question. Post-graduate studies have all too long been denied Catholic youths of no means or moderate means at Catholic institutions. Barring scattered exceptions, the approach to the sciences and arts, to many professions, to many careers, remains closed to them, the priesthood only being attainable to capable students from families of the poor. On the other hand, numerous scholarships, of which those of scant means may take advantage, are offered by non-Catholic institutions. If we are to have an educated Catholic laity, in the full sense of the term, the avenues to a complete Catholic education must no longer be barred to those of modest means.

At this point the parish credit union may make a beginning. The education fund could be made to supply the need. The time to initiate it is now, since these associations have proven their worth and ability to serve and survive and are really only just beginning to thrive. The present is also favorable for the reason that time will be required to realize the proposed aim. But realized it should be, and the parish credit union has the potential resources and the opportunity to be its successful pioneer.

¹) The other essential principles are: One vote for each member; capital to receive a fixed rate of interest at not more than the legal minimum current rate, if interest is paid; membership unlimited among those who are sympathetic to co-operation; democratic control.

Credit Union Notes

It is the spirit animating the Catholic Credit Union and determining its practices more than any surface differences, that must distinguish such an association from a commercial bank. This spirit may evidence itself in various ways; the recent action of one of these co-operative thrift and credit associations, functioning in a Catholic parish, is well adapted to the purpose of illustrating one of them.

To the manager of this organization came a man, inquiring whether the C. U. paid dividends and in what amount. Having been advised of the record of the past several years, he declared that since returns on investments were in many instances doubtful, and interest on savings accounts low, he wished to become a member of the C. U. and to deposit \$1000.00. After consultation with the Board of Directors of the Union, the manager declined the new account, assuring the prospective member the organization did not care to handle the funds of a client whose chief interest lay in a dividend return.

An instance of a similar nature is reported from another Catholic C. U., which, under like circumstances, some time since declined a deposit on shares amounting to \$3000.00 for the same reason.—An applicant for membership, whose foremost desire is for a large interest return on his shares, lacks the proper spirit for affiliation in any co-operative association, and certainly for enrollment in a Catholic credit union.

* * *

Despite the prominence enjoyed by Pennsylvania by reason of its history, its numerous population, its wealth, its vast industries with their armies of workers, it is one of the few of the more important states in the Union lacking a Credit Union Enabling Act. Eager to assist in procuring passage of such an act, the Central Bureau recently cooperated with the officers of the State Branch of the C. V. to that end.

Mr. John Eibeck, President, and the Committee on Legislation were provided with arguments and opinions on credit unions, to be used by societies in approaching their representatives in the Legislature. Later, in collaboration with Mr. Eibeck, the Bureau solicited the cooperation of some 155 members of the clergy in 6 dioceses of the state, requesting them to address the members of the Senate Banks Committee, whom the bill (H. B. 1131), adopted by the House had reached, urging favorable consideration and action.

* * *

Even the unfavorable financial conditions of the present offer no unsurmountable obstacle to the organization of credit unions. Two were recently established in southeast Missouri, one at Cape Girardeau and the other in Jackson, through the efforts of Mr. Wm. Rohman and Mr. P. F. Maes, officers of St. Andrew's C. U., St. Louis.

St. Mary's C. U. in the first named city applied for its charter March 19 and began operations, with 24 members, April 2; Immaculate Conception C. U. in Jackson, a rural community in the same county, made application March 31 and was able to begin functioning also on April 2, with an enrollment of 34. In both instances

the parish priests displayed keen interest in bringing about organization of the associations.

Moreover, prospects seem favorable for the establishment of four additional C. U.'s in as many parishes in the same section of the state, in all of which preparations have been made for preliminary meetings.

* * *

Although less prosperous than some others, St. Aloysius Parish Credit Union, Chicago, has increased its enrollment from 16 to 45 in three years.

Organized in April, 1930, the association began operations with share deposits of \$20.00, the present figure being \$850.00. Singularly, all 9 loans granted are still in force, due to unemployment. Officers are convinced that even a slight improvement in employment will reflect favorably upon the condition of the union.

* * *

The C. U. established in San Antonio, Texas, on December 11 last, by members of the C. V., is known as St. Joseph's Credit Union and is attached to St. Joseph's parish.

Having begun with a membership of 11 and deposits of \$66.00, the society during four months increased its enrollment to 29 and the deposits to \$183.50. One loan totaling \$100.00 was granted. Mr. John P. Pfeiffer, President of the State Branch of the C. V., holds the same office in the C. U.

* * *

An excellent means to stimulate interest in credit unions was employed in St. Paul at the March meeting of the City Federation of the C. V.

Mr. Peter Haengi, an officer of St. Agnes Parish C. U., spoke briefly on the purposes of the association and its operations. To satisfy fully the desire for information on the part of the members, he had invited Mr. C. O. Skorstad, representative of the Credit Union National Extension Bureau, to the meeting, who discussed the principles and practices of the Credit Union. As the *Wanderer* reports, two members of the local clergy commented favorably on the success of credit unions with which they were acquainted. A lively discussion ensued, participated in by a number of delegates. Mr. Skorstad offered to assist in organizing parish credit unions wherever priests or laymen desired his aid.

Mission Needs Varied

It is true, missionaries need money, because they must pay for the material used in building chapels, possibly labor, for food and fuel, while the expense of getting about also demands an outlay of cash. But it is possible to aid them in other ways also. Thus in January the Bureau sent three vestments to Rt. Rev. Gaspar Hu, Prefect Apostolic of Lintsing, Shantung Province, China. To the acknowledgement of receipt of this donation "to the poorest Mission of China," Bishop Hu adds the following significant statement:

"As you know, the Prefecture Apostolic of Lintsing is entrusted to the native secular clergy. Poor as we are, we encounter many difficulties in obtaining the necessary church supplies for our eighteen native priests. May our dear Lord reward you abundantly for

the precious help you have granted us by forwarding the three vestments."

The great value of drugs to missionaries among peoples in tropical countries has been noted by us on previous occasions. Early in the year we sent a shipment of quinine, etc. to Rev. Fr. Lambrecht, missionary and distinguished ethnologist, in the Mountain Province of the Philippine Islands. The consignment arrived as he was about to leave on a trip, which occupied almost three weeks, in company with the Father Provincial. What the drugs shipped from St. Louis meant to him under the circumstances, Fr. Lambrecht expresses in the following generous manner:

"On this occasion we visited a number of valleys which had thus far remained entirely unknown to us. To our great surprise we discovered them to contain a great number of large villages, inhabited by people entirely untouched by either attempts at evangelization or civilization. As they watched us looking after the sick among them and giving them medicine, they were at first rather suspicious of us. But on the following morning a few of our patients (namely those suffering from malaria or skin diseases) came to tell us that they were either much better or felt completely well. Consequently, they would ask us for another dose of the medicine. In the end their chiefs came to ask us to erect a chapel among them. While I could enumerate a number of other examples of a similar nature, this one proves sufficiently the value of the drugs for me and my people."

At present a Mandate Territory, New Guinea was formerly a German colony. While the majority of the missionaries and mission Sisters laboring on those Islands today are Germans, the Vicar Apostolic is an American. A native of Providence, Rhode Island, Most Rev. Thomas Wade was ordained at the Catholic University, Washington, in 1922 by the late Bishop Shahan. He went to New Guinea in the following year, and has labored there ever since.

Writing from those far distant islands in the South Sea, Bishop Wade has assured us the aid extended by the Bureau to those Missions was greatly appreciated by him. He says in this regard:

"It has happened that in the course of my travels Sr. M. Adalberta, Sr. M. Crescentia and others, would approach me, and ask me to order material and articles for them, and then would, when told money was lacking to pay for the goods, produce your check. I am, in fact, deeply grateful for the help and happiness you have given them."

The Vicariate now numbers 16,000 Catholics, while there are many well intended Natives waiting to be instructed. The same mail, which contained Bishop Wade's communication, brought a letter from Sr. M. Crescentia, telling us, one of the Fathers was at the present time laboring successfully among a still rather savage tribe, some of whose members were not so far removed from addiction to cannibalism. Nevertheless this missionary has succeeded in converting the people of thirteen villages, in spite of the fact that his first attempt among them many years ago had failed.

Canadians Among Contributors Towards Refugees Relief Fund

The conviction, expressed by President Willibald Eibner in the Message addressed to the convention of the C. V. last August, even non-members of our organization would, if properly approached, assist in rescuing the German Russian Catholic refugees in Harbin, Manchuria, was lately verified in a striking manner. Two contributions, of \$33.25 and \$27.70 respectively, received for the relief fund from readers of the *Nord Dakota Herald*, of Dickinson,—the fifth and sixth obtained from this source, which has already yielded \$156.90—were made up in part of \$33.50 sent from Canada. Mr. J. Nadolski, publisher of the weekly named, advises us \$28.50 was the

"proceeds of a collection taken up by Joseph Schmaltz and Ignaz Hoegel, of Beiseker, Alberta, Canada."

The remaining \$5 had been received from Kundus Schnell, of Estevan, Sask., while the additional gifts had come from:

Christl. Mütter-Ver., St. Joseph, N. Dak., \$5.50; collection taken up by Rochus Ternes, Raleigh, \$13.70; Franz Schwindt, John Wack, and N. N., Dickinson, A. J. Kopp, Lark, Melchior Riehl, Raleigh, Mrs. M. Hellmann, Glen Ullin, and Jos. Karey, Solen, North Dakota, each of whom contributed \$1, while G. Roschau, Trail City, S. D., had donated 75c and G. Wingenbach, Brisbane, N. D., 50c.

From North and South Dakota, moreover, emanated most of the contribution of \$42.53, received through the N. D. Branch of the C. V., Mr. John J. Baumgartner, President, made up of the following items:

Sts. Peter and Paul Ver., Strasburg, \$30.00; per Rev. Amandus Boehles, Raleigh, N. D., \$2.34 from St. Vincent's Home and \$4.19 from St. Gabriel Ver., both of Raleigh; \$1 from Mary and Paul Ell, Aberdeen, S. D., and \$5 from A. Hutmacher, Los Angeles, Cal.

From the Dakotas, moreover, the Central Bureau received directly:

From Rev. S. Lehmen, O.S.B., Trail City, S. D., proceeds of a collection, \$5; Paul Landeis, Sweet Briar, N. D., and Jos. Bullwerk, Sherwood, N. D., each \$1.—And from Canada \$5, the gift of Dom. Koob, Meacham, Sask.

While the donors in most of these instances are probably German Russians, others fortunately realize the appeal is by no means exclusively directed to the fellow-countrymen of the refugees. As proof thereof the following:

The Cath. Women's Union of Maryland lately added \$117.52 to the fund, paralleling a gift in like amount previously forwarded by the Men's Branch of the C. V. Moreover, two societies in the C. V. of Connecticut, St. Joseph's of Torrington and St. Stephen's of Hartford, donated \$10 and \$2.50 respectively. While the sum of \$69 was contributed by the following societies affiliated in the C. V. of Wisconsin: St. Peter's Soc., and St. Joseph's Soc., both of Milwaukee, \$10 and \$5 resp.; St. Joseph's, Marshfield, \$3; St. Peter's, Beaver Dam, \$25; Holy Trinity, La Crosse, \$11; St. Eustachius, Burlington, St. Michael's, Madison, and St. Joseph's, Stevens Point, \$5 each.—Besides, L. J. Heilmann, San Antonio, Fla., contributed \$5, and N. N., Cottleville, Mo., \$1.

At the close of the month the fund totals \$1775.87.

With the C. V. and Its Branches

Convention Calendar

Cath. Central Verein of America and Natl. Cath. Women's Union: Pittsburgh, August 18-25.

C. V. of Kansas: Marienthal, May 10-11.

Cath. Union and Cath. Women's Union of Missouri: St. Charles, May 14-16.

St. Joseph State League and C. W. L. of Indiana: Richmond, May 20-22.

Cath. Union and Cath. Women's League of Illinois: Peoria, May 28-29.

C. V. and C. W. L. of Wisconsin: Beaver Dam, May 28-30.

C. V. and C. W. U. of Connecticut; Torrington, June 10-12.

C. V. and C. W. U. of North Dakota: Richardson, June 20-21.

Cath. Union of Ohio and Cath. Women's Union: Akron, late in June (suggested).

State League and C. W. U. of Texas: Rowena, July 11-13.

C. V. and C. W. U. of Pennsylvania: jointly with C. C. V. of A.

Minnesota State Branches of C. V. and C. W. U.: Albany, September 24-25.

Preparing for the Pittsburg Convention

While numerous committees are cooperating in Pittsburg to provide a favorable setting for this year's convention of the C. V. and N. C. W. U., the Honorary Chairman, Rev. J. S. Schramm, has addressed a communication to all the priests of the diocese urging their collaboration. It was accompanied by a leaflet on the aims and endeavors of the organizations.

The *Catholic Observer*, published in the convention city, regularly records financial contributions made to the convention fund, and presents seriatim facts concerning the C. V., the C. B. and the N. C. W. U.

A special undertaking, arranged to stimulate wider interest in the coming convention, was a mass meeting, conducted April 27 in the Fort Pitt Hotel, for which the services of Rev. George Guenther and V. Rev. J. J. Callahan, the latter President of Duquesne University, had been obtained as speakers.

Present Problems Should Inspire Action

The seriousness of the times is stressed in several official announcements of the annual conventions, issued by officers of State Branches of the C. V. and N. C. W. U. Thus the summons urging attendance at the gathering in Richmond of St. Joseph State League of Indiana declares in part:

"Select the best men for the important service dele-

gates should perform; for this is a time for serious study and constructive effort on our part."

Similarly the circular letter addressed to clergy and laity by the officers of the Kansas Branch pleads for a "large and worthy" participation in the meetings to be conducted at Marienthal, stating:

"The unsettled economic conditions should furnish plenty of worthwhile topics for discussion. . . . The distress of the times should be an incentive to take part in Catholic demonstrations and devote earnest consideration to vital problems. By doing so we shall answer the summons issued to the laity by His Holiness Pope Pius XI for a more vigorous expression of Catholicity in face of attacks directed from all sides against the foundation of Christianity itself."

Since the annual convention of the Catholic Union of Illinois, scheduled to meet in Peoria, is to commemorate the fortieth anniversary of the founding of the federation, the official announcement urges due honor should be rendered the memory of

"the spiritual leaders and lay pioneers, who, in trying times and under many difficulties, conceived the idea and the necessity of organizing . . . the Catholic Union of Illinois."

However, present needs are not ignored. Attendance at the convention in spite of existing handicaps is emphatically solicited, since

"we must make sacrifices for our Holy Faith in guarding our rights as American citizens and as Catholics. To do this we must help wherever we can, and our organization is one of the agencies enabling us to prevent the enemies of our Faith from curtailing our liberties and hampering us in the performance of our religious duties."

The Holy Father's repeated call to Catholic Action is advanced as the motive both for conducting and attending conventions in the announcement of this year's meeting of the Catholic Women's Union of Missouri:

"Every new call seems to be a more urgent and more insistent appeal to Catholic men and women to join the ranks of those even now engaged in Catholic Action, in the religious, moral and economic renovation of society."—To which is added the statement, for these and other reasons "attendance at conventions should improve from year to year."

While the invitation urging participation in the gathering of the Cath. Union of Mo. stresses this thought:

"The world has arrived at the cross-roads. Either for Christ or against Him. Either salvage Christian civilization for the future, or go down in the deluge of modern immoral policies. We, at the Convention, do not expect to solve the problems involved; yet we hope, with the guidance proffered in the late encyclicals of our Holy Father Pius XI. to study Catholic Action and apply it to social and economic, to industrial and agricultural reforms."

Celebrations of St. Boniface Day

The Texas C. V. is one of the branches of our organization planning and encouraging observance of the feast of St. Boniface.

The recent meeting of the Executive Committee instructed the Secretary to urge all affiliated societies to arrange for appropriate celebrations of the occasion.

The St. Paul Federation has advanced its

preparations for a celebration, in which societies in neighboring cities and communities are expected to participate as they have done for a number of years past.—Various other groups may be expected to announce their plans shortly.

Fostering Appreciation for the Achievements of Our Forebears

Commenting on the announcement by the Texas Branch of the C. V. of a students' essay contest—the subjects are drawn from the lives and endeavors of Catholics of the German tongue and their descendants in Texas—*The Southern Messenger*, of San Antonio, declares:

"The Catholic Staatsverband of Texas . . . again comes to the fore with an example of practical co-operation that may well serve as inspiration to other organizations in making known the contributions of racial groups to the history of the Catholic Church in Texas. For several years the Historical Committee of the Staatsverband, which is affiliated with the Knights of Columbus Historical Commission, has endeavored to interest its members in the work of gathering source materials—books, pamphlets, old manuscripts, pictures, etc.—pertaining to the activities and history of the pioneer German speaking Catholics of Texas. The material so gathered is later to be used in the preparation of the history of German-speaking Catholics, which will be a section of the general history of the Catholic Church in Texas, now in process of compilation by the Knights of Columbus Historical Committee."

The contest, the *Messenger* adds, should provide additional impetus to the undertaking. The 9 subjects selected, affording a wide choice, are designed to serve this purpose. Limited in each instance to the lives and endeavors of "German Catholics in Texas," they cover:

Colonization; settlements; institutions; organizations; lay action; missionaries; pioneers; press; events or celebrations.

Participation in the contest is limited to pupils of parochial schools established in the communities in which a Society maintaining affiliation with the State Branch operates. The essays, not to exceed 2500 words, may be written in German or English. Fifty dollars have been set aside as prizes. The contest is to close June 15, of the present year.—The committee is composed of four priests and six laymen, Mr. B. Schwegmann, San Antonio, chairman.

Legislative Activities

State Assemblies seem destined to tempt men and women who would reform Society by legislation to enact unsound statutes. Reformers of this kind also place an obligation on the State Leagues affiliated with the C. V., lest measures of a nature contravening the laws of God and sound public policy be adopted. Whenever the history of Catholic Action in America may be written, our State Branches and local federations will be discovered to have accomplished considerable in the direction indicated.

Subsequent to a thorough discussion in the February meeting of the Rochester Federation of objections to certain bills pending in the Legislature of the State of New York, and endorsement of others, the following communica-

tion, expressing the views of the organization, was addressed to each and every legislator at Albany:

"In favor of Assembly Bill, Int. No. 130, to amend the Workmen's Compensation Law in relation to occupational diseases; in favor of Assembly Bill, Int. No. 76, to amend the Civil Rights Law in relation to contracts of employment; in favor of Senate Bill, Int. No. 104, to amend the Civil Practice Action relating to punishment for contempt of court for violation of an injunction order; in favor of Senate Bill, Int. No. 110, 104, to amend the General Business Law in relation to monopolies and declaring the labor of a human being not a commodity and recognizing the rights of workmen to combine in unions, etc.

"In opposition to Assembly Bill, Int. No. 563, to amend the Civil Practice Act in relation to actions for absolute divorce on the ground of abandonment; in opposition to Assembly Bill, Int. No. 206, to amend the Public Welfare Law in relation to old age relief; in opposition to Senate Bill, Int. No. 342, to amend the Civil Practice Act in relation to circumstances permitting actions for divorce or separation; in opposition to Senate Bill, Int. No. 496, in relation to hours of session of part time schools; in opposition to Senate Bill, Int. No. 62, increasing compulsory school age from fourteen to sixteen years; in opposition to Assembly Bill, Int. No. 68, being the Federal Child Labor Amendment.

"There are several bills increasing the hours of attendance at continuation school from at least four to at least eight hours a week. The Federation feels that this would be a bad move and asks you to do what you can to prevent the passage of such legislation."

The Rochester Federation later on strenuously opposed a bill intended to raise the compulsory attendance age of grammar school pupils from 14 to 15 years. Credit is due Senator Cosmo A. Cilano, of Rochester, for the defeat of the bill in the Senate at Albany. He also voiced the opinion of our Federation when interrogated by Senator Desmond regarding part-time schools. Senator Cilano declared them to represent "pretty largely a useless waste of money." The boy of seventeen, he said, was kept out of steady employment, which he might otherwise obtain, through the necessity of complying with the part-time school law.

* * *

Initiating legislation has all too frequently been neglected by American Catholics. Moreover, instead of supporting pending legislation of a beneficial nature, they have too often confined themselves to registering protests against proposals that seemed to infringe on the rights of the Church or Catholics, or inimical to good morals.

It is fortunate therefore that in recent years a number of State Branches and societies in the Central Verein have repeatedly taken a positive rather than a negative attitude towards legislative measures. Thus recently St. Joseph Society of Appleton, Wis., numbering 275 members, addressed their Representative in the Assembly at Madison, urging his support in favor of the so-called O'Malley bill, prohibiting both the dissemination of literature describing or advertising contraceptives and the sale of the latter, and providing a penalty for offense against the proposed law.

Both the aggressive measure introduced by Assemblyman John O'Malley, of Milwaukee, and the positive action of St. Joseph Society,

whose declaration, moreover, stated the members spoke as fathers of families, are indicative of the attitude Catholics would do well to assume.

* * *

"Bulletin No. 6" of the Catholic Union of Ohio, issued April 20, reports action taken respecting several matters of legislation by the President, Mr. Andrew A. Meyer.

At the opening of the 72. Congress, correspondence was conducted with the two Senators and a number of Representatives from the State regarding immediate relief for the needy unemployed and the proposed sales tax. On behalf of State legislation, Mr. Meyer attended several sessions of committees and of the Assembly at Columbus. Bills pertaining to unemployment insurance, old age pensions, sterilization of criminals and defectives, easing of mortgage pressure, a sales tax, highway construction and poor relief were studied and the attitude of the Union respecting them stated to legislators.

* * *

A certain indifference to constructive legislation marked the deliberations of this year's General Assembly of Missouri with the result that the Committee on Legislation of the C. V. Branch may report but comparatively scant achievements in spite of vigorous, sustained efforts.

Credit Union Legislation: Favored two bills—one providing tax exemption for C. U.'s, the other granting them the right to loan funds to each other. It was necessary to sacrifice the latter measure in favor of the former. Even the tax exemption bill, however, met with prolonged opposition. At one stage the Committee enlisted the cooperation of 13 pastors, in whose parishes C. U.'s operate, and who readily consented to address telegrams to an influential member of the Senate, requesting favorable action on the bill. Even after its adoption by the Legislature it was necessary to vigorously continue pressure.

"Fair Merchandising Bill": Sustained efforts failed to secure adoption. At one time the Committee addressed telegrams to 21 members of the House of Representatives insisting on favorable action. The bill was forced out of the committee upon the floor of the House, but was defeated in the Senate. Fashioned after the Oklahoma and Kansas laws, it would have restricted light, power and gas companies to their essential functions, and prevented manufacture and merchandising by them of appliances. The victory of the Utilities companies in this matter was but one of a large number.

Old Age Pensions: Favored by Committee in principle. A representative attended preliminary sessions at which the bill was drafted, another appeared before the Senate Committee. The bill failed of passage.

Unemployment Reserves: Committee participated in preliminary work on the bill, and a representative stated their position in the capital. The measure failed of adoption.

Sterilization and Women's Jury Service: Two bills providing for sterilization of criminals and defectives received the Committee's attention. Leaflets of the Central Bureau were distributed among legislators and a member of the Committee attended a hearing. Both bills were defeated.—A C. B. Leaflet was also employed to assist in defeating the bill providing for jury service by women. This measure also was rejected by the Assembly.—A slum clearance bill, and several other measures, had to be abandoned as hopeless.

The Committee sought to combine constructive with negative effort. Its experience proves anew, especially in view of the powerful influ-

ence exerted by vested interests and the criminal indifference of many legislators to the welfare of the masses, that the people must be aroused from their selfish indifference and emancipated from the "old-line" politicians who are leading them by the nose. While Democracy and Parliamentarism are being challenged on all sides, our Legislatures have failed to comprehend intelligently their obligation at the present time.

Miscellany

The suggestion has been offered to the Catholic Staatsverband of Texas to adopt the name: Catholic Union of Texas.

Proposed at the meeting of the Executive Committee, held at San Antonio March 31, the suggested change is to be voted on by the annual convention, to be conducted at Rowena in July.

The transactions of the meeting of the Board of Directors of the Cath. Union of Ohio, held last fall, are summarized in "Bulletin No. 6", recently issued.

It announces that it has been suggested to hold this year's convention of the organization in Akron late in June. A paragraph is devoted to the relative influence of newspapers and radio, and several to efforts of the President to assist in obtaining helpful and defeating obnoxious legislation. An endeavor to found and promote study clubs is also noted.

Addressing a meeting of the Knights of St. George of Indianapolis April 10, Mr. Ad. Fritz, Secretary and Treasurer of the Indiana Federation of Labor, devoted a portion of his address to the attitude of the Federation towards prison labor. He declared in part:

"Some may wonder why we fought the textbook bill so bitterly. This bill provided the textbooks should be printed in prison. We favor free textbooks and we favor some method by which children attending the Catholic schools should profit as much as those in the public schools. Since the bill provided that the books be printed in prison at twenty percent more than cost, we fought the bill and it was defeated."

This branch of the Knights of St. George is one of the most active units in St. Joseph's State League.

The proceeds of an entertainment, conducted by the C. V. of New York City for charity, were, barring a few special allotments, divided equally between the German Catholic parishes of the city and the German American Conference. According to the final report submitted at the meeting, held April 13 in St. Elizabeth House, the following additional assignments had been made:

To the C. V. for the Manchurian Relief Fund, \$10; the C. W. U. of N. Y. C., for use of meeting rooms, \$25; for unemployed needy working girls, \$50; for purposes of the Young Men's Section of the C. V., \$5.—A report of the Committee on Legislation dealt with action taken by this group with respect to legislative measures. Participation in the celebration of the centenary of the founding of St. Nicholas parish was urged and agreed to. Rt. Rev. Msgr. Gallus Bruder consented to continue as Spiritual Director, Mr. W. Kapp being elected President.

Observing the golden jubilee of the establishment of St. John's Society, of St. Elizabeth parish, Minneapolis, April 2, its members could glance back upon noteworthy achievements of a social and charitable nature. Appropriately, the task of surveying these efforts had been assigned to the sole surviving charter member, Mr. Joseph Brombach, treasurer of the Society.

Financial aid rendered the families of members during illness, Mr. Brombach declared, totaled \$17,230; benefits paid after death of members, \$5,034; to members at the death of their consort, \$925. Like so many other Catholic Benevolent Societies, St. John's assisted the parish church and school, contributions totaling \$1,044.52, while \$300 were donated to the Central Bureau of the C. V. and \$500 for relief of suffering in post-war Europe.

The celebration was made the occasion for addresses by priests and laymen, among the latter being Mr. W. Eibner, President of the C. V.; Mr. Wm. A. Boerger, President of the Minnesota Branch; Mr. Jos. Matt, Editor the *Wanderer*; Mr. F. C. Kueppers, President, Cath. Aid Assoc. of Minnesota; Mr. J. M. Aretz, Organizer of the Association, and others.

Lacking a system of promoters, whose duty it should be to urge cooperation with the Bureau in the societies composing our Federation, each State Branch might well appoint a Committee on Central Bureau, to pursue this aim throughout the year and above all to urge subscriptions for and reading of our journal. Certain District Leagues of the Nat. Cath. Women's Union have such a committee, the chairman of which endeavors to promote interest in the *Bulletin*, besides arranging for the distribution of the Bureau's Free Leaflets at meetings.

In Missouri the chairman of the corresponding committee of the Catholic Union, Mr. Wm. A. Schmit, at least once a year reminds the officers of the affiliated societies of their obligation respecting *Central Blatt and Social Justice*. On April 10th he addressed a communication to the Secretaries of the member units, calling to their attention the observance of the Jubilee Year of the Central Bureau, and pleading for efforts in behalf of our monthly. Mr. Schmit's communication urges members to renew and pay subscriptions promptly whenever due, and societies to subscribe for a copy of *Social Justice* to be addressed to college, high school and public libraries. Referring to a resolution adopted by the 1932 convention of the C. V., he adds:

"Let me suggest . . . that each society . . . obtain at least one new subscriber, who will appreciate and study our journal. . . . A priest, student, physician or other professional man, a workingman, a farmer—any serious-minded, interested individual may be approached and asked to subscribe, and in many cases successfully, or made the beneficiary of a paid subscription."

Acted upon generally and conscientiously, these suggestions would not only increase the circulation of our magazine, but would, moreover, assist in winning a considerable number of interested men and women for cooperation in Catholic Social Action.

Your monthly reaches me regularly. It is the one periodical that I continually recommend to my clerical acquaintances.

Rev. ——— S.T.L., Ph.D.

Books Reviewed

Lexikon für Theologie und Kirche. Herausgegeben von Dr. Michael Buchberger, Bischof von Regensburg. Vol. iv. Freiburg and St. Louis, B. Herder Book Co. Pr. \$7.75.

In spite of unfavorable economic circumstances this mighty work of reference is making steady progress. This is matter for congratulation because the work becomes the more necessary as other publications of a similar nature are beginning to outgrow their usefulness and fast becoming obsolete. In view of the fact that the preceding instalments have uniformly and without the slightest deviation adhered to the standards originally set up, it is almost superfluous to say that the present volume is no exception to the rule. If anything it may be said that there is an improvement in the quality of the paper, since a glossy surface which takes the illustrations better has been substituted for the dull finish used in the preceding volumes. This little change does not show in the external appearance and hence the uniformity of the set is nowise affected.

One quotation will serve to give evidence of the conservative and at the same time progressive character of the articles. It is taken from the article on fear, an emotion much discussed in modern psychology and ethics. Possibly the past has overstressed the value of fear whilst the moderns certainly underestimate its function in education and morality. The writer in the Lexikon takes his stand between the two extremes and says: "Thus the fear of God, springing from a true appreciation of the wisdom, the holiness and the omnipotence of God, becomes, if not over-emphasized, a helpful factor in education as well as a potent motive in moral life."

Among a number of interesting items, the volume before us contains much valuable material on social and economic problems. We find very satisfactorily discussed such fundamental questions as those of justice, progress, the status of woman, freemasonry, peace, care of prisoners, society, finance, law, trade unions, liberty of conscience, care of souls in large cities (Grossstadtseelsorge) and birth-control.

C. BRUEHL

Lindworsky, J., S. J. Theoretical Psychology. Translated from the German (1932) by Harry R. DeSilva. B. Herder Book Co., St. Louis, Mo., 1932, XI and 145. \$1.25.

This little book adds another new and precious stone to the monument of Father Lindworsky's studies in Psychology. The author distinguishes himself by the facility with which he explains his views and supports his arguments. As to style and content, the volume is precisely what might be expected from a scholarly man who is exceptionally qualified for

(Continued on p. 71)

Central-Blatt and Social Justice

Veröffentlicht von der Central-Stelle des Central-Vereins.

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Central Bureau of the Central Verein,
3835 Westminster Place, St. Louis, Mo.

Die unbefugten Eingriffe des Staates in das Wirtschafts- und Gesellschaftsleben

Als Hindernis für die Wiederherstellung der gesellschaftlichen Ordnung.

II.

Konkretes.

Als Laie kann es natürlich nicht meine Aufgabe sein, Kasuistik zu treiben. Andererseits habe ich in fünfzigjähriger sozialer Tätigkeit die Beobachtung gemacht, dass unsere Moralisten konkrete Fragen hinsichtlich der Befugnisse des Staates zumeist mit dem Hinweis auf die abstrakte Theorie beantworten. Man hat den Eindruck, dass die Antworten oft mehr erfolgen vom Gesichtspunkte des Seelsorgers und Beichtvaters als des Moraltheologen. Ich stehe mit meiner Ansicht offenbar nicht allein, denn schon P. A. M. Weiss, O.Pr., teilt in "Die religiöse Gefahr"¹⁾ mit, dass das apologetische Institut zu Freiburg einen Preis von 2000 Frs. ausgesetzt habe für den Entwurf einer "modernen Anforderungen" entsprechenden Moraltheologie. Aber niemand habe sich an die Arbeit herangewagt, es sei kein Entwurf eingereicht worden. Die notwendige Folge eines solchen Mangels an entsprechender Belehrung für den konkreten Fall ist es, dass jeder Praktiker und Politiker sein Gewissen selber informiert, sodass wir völlig in den Subjektivismus hineingekommen sind. Dadurch wird aber jeder Fortschritt in der sozialen Praxis unmöglich, denn ohne objektive, für alle gleichmässig verpflichtende Norm, und ohne Sicherheit in der Anwendung derselben, gibt es keinen sozialen Frieden.

Da nun aber der Ausgangspunkt für die Moralspekulation das Naturgesetz ist und Gott so vorsichtig war dieses allen Menschen ins Herz zu schreiben, kann immerhin ein Laie mit gesundem Menschenverstand und mit der nötigen Anstrengung viele Fälle aufklären. Oft handelt es sich um einfache Katechismusfragen, zu deren richtiger Beantwortung mehr

Mut als Wissenschaft gehört. Da ferner die vielen Rundschreiben der letzten Päpste, besonders Leos XIII., auch über die Aufgaben der Staatsgewalt eingehend gesprochen haben, wollen wir versuchen, wenigstens über die wichtigsten Fragen soweit Klarheit zu bekommen, dass ein praktisches Handeln nach christlichen Grundsätzen möglich wird. Das völlige Versagen der politischen Parteien und der 21 Regierungen, welche wir seit 1918 in Deutschland gehabt haben, zeigt, dass es an klaren Richtlinien und wirksamen Heilmitteln noch völlig fehlt.

Wir beginnen mit dem, was die meisten "Kultur"völker am schwersten bedrückt: den Steuern. Sicher darf der Staat Steuern erheben, aber ebenso sicher hat das seine Grenzen. Der Staat darf 1) Steuern erheben, damit er selbst existieren, d. h. seine Beamten bezahlen und die Rechtsordnung aufrecht erhalten kann, und 2) darf der Staat Steuern erheben um solche Aufgaben durchzuführen, welche die unteren Organe nicht durchführen können, die aber durchgeführt werden müssen, damit die Bürger und ihre Vereinigungen ihre Zwecke erfüllen können. Es erscheint klar, dass in einem verarmten Staate mit äusserster Sparsamkeit gewirtschaftet werden und dass ein verarmtes Volk auf vieles verzichten muss, was ein reiches Volk sich erlauben kann. Ebenso klar ist es, dass ein armes Volk seinen Beamten nur solche Gehälter bezahlen kann, welche seiner Armut entsprechen. Nun aber haben in Deutschland seit Jahren neunzehntel der Bevölkerung Einkünfte von 500 bis höchstens 2500 Mk. jährlich. Millionen gehen betteln und etwa 20,000 jährlich nehmen sich aus Verzweiflung das Leben. Zur menschenwürdigen Erhaltung einer Familie von 4—6 Köpfen mit entsprechender Wohnung und Einrichtung gehört aber ein Einkommen von wenigstens 3000 Mk. jährlich, sodass der weitaus grösste Teil der deutschen Bevölkerung sich in Not, vielfach in grosser Not befindet.

Es ist also offenbar ungerecht, wenn ein so verarmtes Volk durch Staatsgesetze gezwungen wird, seinen Beamten Gehälter von 5 bis 50,000 Mk. zu bezahlen, während es selbst vielfach hungert. Mit welchem Rechte zwingen die Gesetze kleine, arme Gemeinden von 3—5000 Einwohner, ihre Bürgermeister mit 10,000 Mk. und mehr jährlich zu bezahlen, während ehrenamtliche Bürgermeister für 2—3000 Mk. gerne die Arbeit besorgen würden? Dass die gegenwärtigen Bürgermeister nicht besonders tüchtig waren, beweist der Umstand, dass fast sämtliche Gemeinden und Städte bankrott sind und ihre Schulden nicht mehr bezahlen können. Wie aber erst kann man es rechtfertigen, dass die Oberbürgermeister der Grossstädte, deren Bevölkerung oft zu einem Drittel auf Wohlfahrtsunterstützung angewiesen ist, Gehälter bis zu 30 und 40,000 Mk. beziehen? Unsere Auslandsbeamten (Botschafter und Gesandte)

¹⁾ Freiburg, 1904.

beziehen Gehälter zwischen 100- und 200,000 Mk. jährlich und sind die bestbezahlten der ganzen Welt. Auch ihr Personal ist viel zu hoch bezahlt. Wir haben übrigens teure Staatsvertreter an Auslandsplätzen, wo sie durchaus unrentabel sind und wo die privaten Vertreter der Industrie und des Handels die deutschen Interessen genügend wahrnehmen könnten. Nach der Einkommenstatistik ist das Durchschnittsgehalt der Staats- und Gemeindebeamten mehr als doppelt so hoch als das Durchschnittseinkommen der anderen Bürger. Mit welchem Rechte werden reichen Beamten seit Jahrzehnten jährliche Pensionen von 10—20,000 Mk. bezahlt? Mit welchem Rechte zahlt die Regierung grossen Industriemagnaten und Bankherren "Subventionen" zu ihren Betrieben und gibt Geld aus der Steuerkasse des verarmten Volkes, damit Grossgrundbesitzer ihre Schulden tilgen können? Wird das Gemeinwohl mehr dadurch berührt, dass einige Tausend grosse Betriebe ihre Inhaber wechseln als wenn das bei vielen Millionen kleinen geschieht? Mit welchem Rechte unterhält der Staat Theater, Zeitungen, Sportvereinigungen und ähnliche Einrichtungen, die, soweit sie für ein armes Volk überhaupt nötig sind, ganz sicher von den privaten Vereinigungen der Bürger genügend eingerichtet werden können?

Aber nicht nur der Zweck, für welche viele Milliarden Steuern verwendet werden, macht diese ungerecht, sondern auch die Art und Weise, auf welche die meisten Steuern erhoben werden, widerstreitet der Gerechtigkeit. Anstatt die Steuer direkt vom reinen Einkommen und Vermögen zu erheben, erhebt man den weitaus grössten Betrag derselben indirekt, indem man auf alle möglichen Waaren Abgaben legt, die in keiner Weise rechtlich begründet sind. So kommt es vor, dass Geschäfte, die ganz kleine Ueberschüsse erzielen, oder gar Zubussen erleiden und zugrunde gehen, viele Tausende Mark jährlich an Abgaben zu tragen haben, die sie keineswegs immer abwälzen können. Dazu kommt, dass die Hälfte des Ertrages der indirekten Steuern durch die hohen Einziehungskosten aufgezehrt werden. Der Hauptzweck der indirekten Steuermethode ist offenbar der, dass man auf diese Weise viele Beamten beschäftigen, die Höhe der Steuern leicht verschleiern, und Ausgaben machen kann, welche das Volk nicht will.

Ganz besonders springt die Ungerechtigkeit bei der sog. Hauszinssteuer in die Augen. Es fehlt ihr nicht nur das Kriterium der Steuer — was bei allen indirekten Steuern fehlt — weil sie nicht von allen Bürgern nach Massgabe ihres reinen Einkommens erhoben wird, sondern sie ist auch so hoch, dass sie in wenigen Jahrzehnten die meisten Häuser aufzehrt. Dieser Zweck ist auch beabsichtigt, weil Regierung und Parteien die Sozialisierung der Wohnhäuser erstreben.

Ebenso drückend wie die Geldlasten sind die unbefugten Eingriffe in die persönliche und geistige Freiheit der Bürger. Das schlimmste dieser Art ist ohne Zweifel die fast völlige Verstaatlichung des Schul- und Bildungswesens. Der Einfluss der Eltern auf die Schulen ist gänzlich ausgeschaltet, als ob die Kinder zuerst dem Staate gehörten. Der Vorwand, die Eltern wären heute zu arm und zu gewissenlos, ihren Kindern das nötige Wissen beizubringen, ist ebenso unwahr wie beleidigend. Die meisten Eltern würden sicher trotz ihrer Armut ihren Kindern alles beibringen, wozu sie in ihrem Stande rechtlich verpflichtet sind. Müssen doch auch heute die Eltern die Schullasten durch ihre Steuern tragen. Würde der Staat, was seine Pflicht wäre, dafür sorgen, dass die Eltern für ihre Arbeiten volle gerechte Löhne und Preise bekämen, dann wären sie in der Lage ihren Kindern alles wünschenswerte beibringen zu lassen, denn die Preise und Löhne müssen reichen um alle Bedürfnisse der Familie zu bestreiten.²⁾

Das wäre der richtige und gerade Weg zur Beseitigung der Schulnot. Die höhere Wissenschaft hat kaum je einen schwereren Schlag erhalten als durch ihre staatliche Monopolisierung. Freiheit und Unabhängigkeit ist die Voraussetzung für die Entwicklung der wahren Wissenschaft. Hätten wir heute eine wahre Wissenschaft, so müsste sie das Wohl des Volkes gefördert haben und sie stände nicht so ratlos allen Problemen der Zeit gegenüber. Statt weiteren Ausführungen müssen wir auf die einschlägige Literatur über die ausserordentlich wichtige Schulfrage verweisen, besonders auf die klaren Darstellungen des Paters Cathrein, S.J., des Bischofs Ketteler, des Paters Pachtler, S.J., des Dr. F. J. Knecht u. a. m. Zum Ueberfluss hat bereits Papst Pius IX im Syllabus vom 8. Dezember, 1864, in Punkt 45-48 den Anspruch des Staates auf die alleinige Leitung der Schulen verworfen. Der Zweck ist durchaus nicht das Wohl des Volkes, sondern das Wohl der jeweiligen Gewalthaber, welche auf diese Weise die Völker in ihrem Sinne und ihrem Interesse erziehen wollen.

Diese letztere Absicht wird durchaus bestätigt dadurch, dass die modernen Staaten sich krampfhaft bemühen, auch Literatur und Presse in den gleichen Dienst zu stellen. Das Reich allein unterhält eine Pressabteilung von ungefähr 750 Personen, die täglich, meist mehrmals, fast sämtliche Zeitungen mit der amtlichen Normalmeinung füttert. Dazu kommen die Pressämter der Länder, der Grossstädte, der Landräte, der Landgerichts- und Polizeipräsidenten, sodass ein eigenes Denken des Volkes sich gänzlich erübrigt.

Es gibt kaum ein Gewerbe, das nicht durch eins der vielen Hundert Spezialgesetze sich unbefugte, schablonenhafte Eingriffe in seinen

²⁾ Enzykliken "Casti connubii" und "Quadragesimo anno."

Betrieb gefallen lassen muss. Ueber Arbeitszeit, Lehrlingshaltung, Grösse und Einrichtung der Arbeitsräume, Versicherungen, Krankenkassen, Betriebseinrichtungen usw. werden Vorschriften gemacht, die manchmal in Einzelfällen berechtigt sein können, aber sicher nicht als allgemeine Vorschrift. Alles dieses sind Aufgaben, die ihrem Wesen nach den ständischen Vereinigungen zufallen. Speziell bei der Einrichtung der staatlichen Sozialversicherungen durch Bismarck 1881 machten die damaligen Centrumsführer Windthorst und von Hertling darauf aufmerksam, dass es sich um staatssozialistische Massnahmen handle, die den rechten, christlichen Staatsgrundsätzen zuwiderliefen.³⁾ Seitdem sind aber erst die weitaus meisten sog. Sozialgesetze gemacht worden, sodass heute das ganze Gewerbe unter ihrer unproduktiven Last zu erliegen droht. Auch hier ist festzustellen, dass die nötigen Mittel zur Versorgung der Familien für Versicherung in Alter und Krankheit im gerechten Lohn und Preis enthalten sein müssen.

Anstatt dass nun der Staat sich bemühte die Wirtschaft wirklich zu gesunden, besonders die Ausbeutung des Volkes durch Preis- und Lohnwucher zu verhüten, damit jeder sich selbst helfen und seine Schulden ehrlich bezahlen kann, geht er den umgekehrten Weg. Er fällt durch § 811 und 850 der Civilprozessordnung den Gläubigern in den Arm indem er die Habe der weitaus meisten Bürger als unpfändbar erklärt. Alle Gegenstände die „zur Erhaltung eines angemessenen Hausstandes unentbehrlich sind,“ eine Milchkuh, das landwirtschaftliche und handwerkerliche Gerät, bei Beamten und Offizieren ausserdem ein Geldbetrag zum Unterhalt bis zur nächsten Gehalts- oder Pensionszahlung, sind der Pfändung entzogen. Bei Beamten, Offizieren, Aerzten und Geistlichen fällt hierunter sogar das Dienstestkorn und die Pension bis 1500 Mk. jährlich. Auch von dem diesen Satz übersteigenden Betrag ist nur ein Drittel pfändbar, sodass die Beamten Einkünfte von 5-10,000 Mk. jährlich beziehen können ohne dass z. B. ein armer Schuster, der selbst nur 2000 Mk. Einkommen hat, das Geld für ein paar gelieferte Schuhe eintreiben könnte.

Es ist natürlich unmöglich, an dieser Stelle alle Uebergriffe des Staates in die Bürgerrechte auch nur aufzuzählen, geschweige denn ihre Unzulässigkeit zu beweisen. Angesichts der Zahl der Gesetze würde das eine ganze Bibliothek füllen. Wir wollten nur die Untersuchung dieser Frage anregen und einige Beispiele aufzeigen. Im Uebrigen ist der Staat für die Rechtmässigkeit seiner Zwangsmassnahmen beweispflichtig, denn die Bürger und Familien mit ihren Rechten waren vor dem Staate.⁴⁾

Um einen gewiss unverdächtigen Zeugen zu

hören, citieren wir, was der Reichsaussenminister Stresemann in einer Versammlung in Köln sagte: „Die Gebarung der Ausgabewirtschaft in Reich, Ländern und Gemeinden kann einen tatsächlich nur mit Grauen erfüllen. Wirquetschen die Steuerzahler aus wie eine Zitrone.“⁵⁾ Minister Stegerwald war es, der in der „Rhein- und Ahrzeitung“⁶⁾ die Ausgaben für Reich, Länder und Gemeinden für 1930 auf 27 Milliarden Mark angab. Das war damals genau die Hälfte des ganzen produktiven Volkseinkommens. Die Ersparnisse bis heute sind minimal, aber das Volkseinkommen ist gewaltig gesunken, sodass das Verhältnis heute noch ungünstiger sein dürfte. Reichlich zur Hälfte sind wir also bereits vom Sozialismus verschlungen. Dass der Volkswohlstand unmöglich wieder steigen kann solange jährlich die Hälfte des ganzen produktiven Volkseinkommens von der Staatsverwaltung verbraucht wird, kann man einsehen auch ohne eine Hochschule besucht zu haben. Jede neue Notverordnung treibt uns offensichtlich weiter in den Sozialismus oder Bolschewismus hinein.

Es geschieht sicher nicht ohne Absicht, dass die Enzykliken „Rerum novarum“ und „Quadragesimo anno“ erklären, dass der Staat, der zum Schutze des Eigentums und des Rechts der Bürger berufen ist, diese Güter nicht durch übermässige Steuern selbst aufzehren und unterdrücken darf. In dem ersteren Dokumente heisst es wörtlich: „Wenn darum die Einzelpersonen und Familien, nachdem sie in den Verband des Staates aufgenommen worden sind, statt Schutzes des ureigenen Rechtes Verletzung desselben, statt Unterstützung Schädigung finden, so würde der Staatsverband eher zu einem Gegenstand des Hasses und Abscheues, anstatt zu einem begehrenswerten Gute.“

Wenn die Menschen und Dinge auf Erden ihren Zweck erfüllen sollen, so ist die erste Voraussetzung dazu, dass man ihnen ihre natürlichen Rechte und Freiheiten lässt. Fortwährend betont die Kirche, dass sie ihre hohe Mission nicht erfüllen könne, wenn man ihr nicht Freiheit lässt. Wie aber kann die Kirche die gesellschaftliche Ordnung wiederherstellen, wenn man ihre Glieder durch zahllose, ungerechte Gesetze in Fesseln legt; wenn man sie durch das Schul- und Bildungsmonopol und durch eine staatlich reglementierte Presse, durch Kino und Radio auch noch geistig knechtet; wenn man sie durch ein raffiniertes Steuersystem ihres Vermögens beraubt; wenn man sie, anstatt Frieden zu stiften, in einen Kampf aller gegen alle um das tägliche Brot hineinhetzt und ihnen obendrein durch den absolutistischen Centralismus jede Einsicht in die öf-

³⁾ Montanus, Das alte und neue Zentrum.

⁴⁾ „Rerum novarum.“

⁵⁾ Kölnische Zeitung Nr. 1146 v. 27. Feb. 1929.

⁶⁾ Remagen, Nr. 228, v. 2. Oktober, 1930.

fentlichen Angelegenheiten entzieht? Dass der Staat, welcher in dieser Weise seine Befugnisse überschreitet, und die Aufgaben der Stände an sich reißt, dabei schliesslich selbst zugrunde geht, das beweist die Gegenwart überdeutlich.

Wir glauben in den beiden bisherigen Aufsätzen bewiesen zu haben, dass die unbefugten Uebergriffe des Staates in das Wirtschafts- und Gesellschaftsleben ein Hindernis für die Wiederherstellung der gesellschaftlichen Ordnung sind. Es erübrigt also noch den Weg zu zeigen, wie wir aus diesem entsetzlichen Zustande herauskommen können. Dieser Frage soll der dritte Teil unserer Ausführungen gewidmet sein.

S. AMRHEIN

Aus Central-Verein und Central-Stelle.

Die Grundwahrheiten der Enzyklika "Quadragesimo anno" müssen tief ins Volk dringen, sie sind ja für dasselbe geschrieben. Sie müssen dort den vielfach verbreiteten Irrwahn zerstören, als stehe die Kirche auf Seiten der Ausbeuter und Raffer, als hätte sie kein Herz für die Massen des Proletariates in seiner schrecklichen Not. Ernster und eindringlicher hat noch kein Mensch seit den Kirchenvätern den Reichtum an seine sozialen Pflichten ermahnt, überzeugender und logischer kaum jemand die Möglichkeit der Rettung der menschlichen Gesellschaft aus tiefstem Elend und Verderben aufgezeigt, als es Pius XI. getan hat.

Kardinal Piffi

Auslese und Zellenbildung.

Gegenüber dem in falschen Voraussetzungen begründeten Mehrheitsprinzip des 18. Jahrhunderts, von dem besonders wir in Amerika uns emanzipieren müssen, betont der Rembrandtdeutsche, eben weil er im Volk (d. h. aber nicht, in der Masse, im Proletariat) wurzelt und für das Volk sorgt und strebt, die Bedeutung der Auslese und der in ihr verkörperten Ungleichheit. Er erklärt einmal geradezu: „Eine bessere Minderheit muss kommen.“ Mit dieser Forderung räumt der unbestechliche, getreue Eckhardt alles dessen, was im Charakter und Wesen des deutschen Volkes gut und echt ist, auf mit einem verkehrten, dem Geiste des 18. Jahrhunderts entsprungenen Gleichheitsprinzip. Er erklärt ja:

„Geistige Befruchtung entspringt geistiger Furchung, Scheidung, Gliederung. Das Kuckucksei einer angeblichen allgemeinen Gleichheit und Gleichberechtigung aller Geister untereinander hat der Teufel in Gottes schöne Welt gelegt — schon beim Sündenfall, mit seinem 'Ihr werdet sein wie Gott.' Nicht Gleichheit der Geister, sondern geordnete Abstufung der Geister bringt gleiche Rechte für alle. 'Das Wohl der Masse, aber nicht die Herrschaft der Masse' verlangt sehr richtig der Hamburger Senator Predoehl." 1)

„Mehrheit ist Unsinn“; darin stimmten bereits die Dioskuren von Weimar und Jena überein. Die Welt von heute steckt dagegen noch so tief in jenem Wahne, der in der „Erklärung des Menschenrechts“ seinen Ausdruck fand, dass der *volonté generale* noch immer, und zwar vor allem in unserem Lande, wie ein Fetisch die

Geister beherrscht. Dabei gelingt es jedoch einer Minderheit, die alles andere als eine Auslese bildet, das Volk am Narrenseil zu führen. Sowohl der Bolschewismus als auch der Faschismus haben dagegen die Macht und Herrschaft bewusster Weise in die Hände einer kleinen Gruppe gelegt. In einem gewissen Sinn bildet sie eine Auslese; aber keine der Art, wie sie der Rembrandtdeutsche im Auge hatte als er schrieb:

„Der Völkerapostel Paulus lehrte in ähnlicher Zeit, wie die heutige es ist, in kleinen, geschlossenen Kreisen. So stiftete er Herde gesunden Lebens, Inseln reiner Empfindung und lebensstüchtiger Frömmigkeit — in einem Ozean von Fäulnis.“ 2)

Daran knüpft der berühmte Einspanner den so beachtenswerten Gedanken, der auch soziologisch, im Lichte christlich-sozialer Grundsätze gesehen, bedeutsam erscheint:

„Was hilft, natürlich betrachtet, gegen Fäulnis und Zerfall? Neue Zellenbildung?“

Die von Rembrandtdeutschen gewollte Zellenbildung ist Vorbedingung auch jener Reform und jenes Neubaus der Gesellschaft, denen Pius XI. mit "Quadragesimo anno" die Wege weisen will. Wie der Anfang zu machen sei? „Wo drei oder vier in Meinem Namen versammelt sind, da bin Ich mitten unter ihnen“! Das wäre dann jedesmal die Erfüllung jener Hoffnung des Rembrandtdeutschen, dass sich im 20. Jahrhundert aus der niederen Trieben nachlebenden Masse „eine kleine Schar von klar und rein und adelig denkenden Geistern aussondern“ werde. War er doch der Meinung, wir steckten im Sumpf! Obwohl ihm die gewaltigen Schwierigkeiten, die sich einer Umkehr nach der guten Seite hin überall entgegenstellen, vor Augen standen, hegte er dennoch die Hoffnung, „dass wir wieder aus dem Sumpfe herauskommen werden.“ Was uns dabei hindernd im Wege steht ist nicht sowohl die Welt, sondern jene seltsame Scheu selbst der am Glauben fest sich anklammernden Katholiken, den Kampf aufzunehmen mit dem hässlichen Wesen, dem Unglauben, der, wie einst im Mittelalter die Pest, unaufhaltsam sich ausbreitet und überall Religion und Sittlichkeit erstickt.

Der Nationalismus vermochte in Italien wie in Deutschland eine starke Front zu schaffen. Soll der katholische Glaube, der neunzehnhundert Jahre hindurch noch immer Scharen auslesener Männer und Frauen auf den Kampfplatz rief, in der Gegenwart weniger vermögen als in früheren Zeiten? Keineswegs; tue jeder zuerst in seinem Kreise, wohin ihn Gott stellt, was die Liebe zu Gott, dem Erlöser, der Kirche, dem Nebenmenschen ihm zu tun gebietet, so wird sich jene Auslese an Männern und Frauen ergeben, deren wir bedürfen. Diese Auslese aber soll Zellen bilden, deren Aufgabe es sein wird, die Gesundung der Gesellschaft zu befördern.

F. P. K.

1) Langbehn, Julius. Der Geist des Ganzen. Freib., 1930, S. 59. 2) Loc. cit., S. 60.

Not und Elend in den Missionen — und stilles Heldentum.

Wie stolz war der moderne Mensch noch vor wenigen Jahren auf die Errungenschaften der Neuzeit! Man hätte meinen können, die apokalyptischen Reiter seien von ihm zur Machtlosigkeit verurteilt worden, dass er nahe daran sei, allen Jammer und alles Elend aus der Welt zu verbannen.

Und wie traurig sieht es heute überall aus! Grosse Gebiete Süd-Afrikas wurden nun von einer furchtbaren Dürre heimgesucht, und zwar mit den bösesten Folgen für die armen Eingeborenen. Aus Süd-West Afrika schrieb der C. St. am 3. März eine bewährte Missionschwester, die ihr von uns übersandte Gabe habe sie in Stand gesetzt, die Mission „wieder einmal mit Maismehl, der einzigsten Nahrung des Landes, zu versorgen.“ Es heisst dann weiter in dem Brief:

„Unser Süd-West wird immer trauriger; ich wundere mich nur, wie lang das noch so weitergehen soll. Die Verhältnisse sind wirklich trostlos. Regnen will es überhaupt nicht mehr. Obgleich wir bereits im März sind, fiel bisher noch kein Regen, während wir dem hiesigen Klima gemäss uns jetzt in der Regenzeit befinden sollten. Wir wollen jedoch hoffen, der März werde nicht zu Ende gehen, ohne uns einen Regen bescheert zu haben.

„Ueber das Elend der Eingeborenen mag ich Ihnen gar nichts sagen; es ist über alle Massen schrecklich. Neulich starben in kurzer Zeit sechs Erwachsene, und zwar den Hungertod. Und wir können nicht überall und in allen Fällen helfen, weil wir selbst absolut kein Einkommen haben als nur die Spenden von unseren gutherzigen Amerikanern. Wir würden zur Zeit eine ganze Anzahl Kinder zu erlangen vermögen, die uns die Leute antragen, doch wir vermögen sie nicht aufzunehmen, weil uns die Mittel fehlen, sie unterzubringen und zu ernähren. Wir schränken uns ein, wo wir können, um den Armen zu helfen. Wir selbst wohnen in primitiven Hütten, weil uns die Mittel, ein Haus aufzuführen, nicht zu Verfügung stehen.“

In Amerika scheine man, schreibt die Missionschwester, so etwas wie Vorliebe für chinesische Kinder zu besitzen, wie sie aus Missionsschriften ersehe. „Möchte man doch die armen Hottentotten-Kinder ebenfalls mit Gaben bedenken,“ seufzt sie begreiflicherweise zum Schluss.

Auch auf den Inseln der fernen Südsee, in diesem Falle in dem als Territory of New Guinea bekannten Archipel, ringen die Missionare mit schweren Problemen. Jüngst wandte sich von dort P. Jos. Schlicker, S.M., mit folgendem Anliegen an uns:

„Wir bedürfen hier in meinem Missionsgebiete (Inner-Bougainville) dringend einer Schwesternniederlassung. Zehn Jahre war hier ein Pater allein tätig unter 5000 Heiden; fast nichts konnte für die heidnische Frauenwelt getan werden.

„Dem soll nun abgeholfen werden durch Gründung einer Mädchenschule und eines Krankenhauses, von drei Schwestern besorgt. Da erfahre ich nun, dass Sie besonders gerne deutsche Schwestern und Missionare unterstützen, und so wende ich mich vertrauensvoll an Sie, mit der Bitte uns eine Gabe zukommen zu lassen.“

Der genannte Missionar fügt noch folgende Angaben von allgemeinem Interesse hinzu:

„Unser Bischof, Most Rev. Dr. Thomas Wade, ist Amerikaner. Sein Missionspersonal besteht jedoch zum

guten Teil aus Deutschen aus Westfalen, wozu auch ich gehöre. Vor dem Kriege war die Insel eine deutsche Kolonie; jetzt bildet sie einen Teil des sog. Australian Mandate Territory.“

Unter den Missionsgebieten in China, die am schwersten von den Roten heimgesucht wurden, steht die Apost. Präfektur Tingchow wohl mit an erster Stelle. Seit Jahren bereits lebt der hochwst. Egbert M. Pelzer, O.P., Apost. Präfekt von Tingchow, beständig auf der Flucht. Von Zeit zu Zeit darf er sich nach Wuping, wo er in normalen Zeiten wohnt, zurückwagen; dann heisst es wieder, die Flucht ergreifen, um nicht den Roten in die Hände zu fallen.

Im Februar befand sich nun Bischof Egbert, O.P., wieder einmal in seiner Residenz, und zwar unter folgenden Umständen:

„Ein kleiner Trupp kantonesischer Soldaten hält nur hier in der Stadt die Ordnung aufrecht, draussen herrscht noch immer der rote Terror. Gestern noch ist ein kleiner vorgeschobener Posten zu den Banditen übergegangen, nachdem man nachts den Führer, einen meiner Christen, im Schlaf ermordet hatte.“

Doch die Unruhe im Lande ist nicht Bischof Egbert's einzige Sorge. Ueber Wuping ist, wie er uns schreibt, eine neue schwere Heimsuchung hereingebrochen:

„Seit Monaten wütet hier eine fürchterliche Seuche, die schwarzen Pocken. Wir tun was wir können, impfen das Volk, geben Medizinen für die bereits Befallenen und taufen die Sterbenden. Trotzdem sind in der näheren Umgebung der Kirche schon an die tausend Menschen dahingerafft worden, und immer noch keine Aussicht auf Besserung.“

Er vermöge uns, so schliesst das Schreiben, keinen längeren Bericht zu schicken, denn es sei ihm unmöglich, sich auch nur zwei Minuten einer Arbeit ruhig hinzugeben, ohne dass nicht wiederholt nach Hilfe und Medizin gerufen werde. Darf man sich wundern, dass der Apost. Präfekt von Wuping sich auch weiterhin der „edlen Güte und Milde“ unserer Mitglieder „dringend empfiehlt“?

Jedoch nicht nur in Afrika, Ozeanien und China heisst es für den Missionar unter schwierigen Verhältnissen aushalten, selbst hier in Amerika stellt das Missionsleben oft grosse Anforderungen an die Glaubensboten. Im März schrieb uns der ehrw. Bruder Anton Ballweg, O.M.I., aus Sturgeon Landing in Saskatchewan, das Thermometer weise noch 39 Grad unter Null; die niedrigste Temperatur des Winters sei 55 Grad unter Null gewesen, „das war fast nicht mehr zum Aushalten.“ Dabei vermehre so grosse Kälte die Feuersgefahr, weil die Oefen fast stets überheizt seien. Im Monat Februar, heisst es dann noch weiter im Schreiben, habe die Grippe schrecklich in der Mission gehaust.

„Von 120 Kindern waren nur noch 12 auf den Beinen,“ schreibt Bruder Anton; „alle anderen lagen krank im Bette; ebenso fünf von den 11 Schwestern.“ Er selbst habe sich wohl krank und elend gefühlt, aber nicht gewagt, seine Temperatur feststellen zu lassen. „Es sah wirklich böse aus in der Mission und in der Schule; man konnte sich in ein grosses Krankenhaus

versetzt glauben. Dazu kommt das vernunftwidrige Betragen der Erkrankten."

Nicht nur ässen sie, was ihnen beliebt; „haben sie hohes Fieber und leiden sie daher unter der Hitze," schreibt der Missionar, „so treten sie einfach aus der Hütte und setzten sich auf den Schnee, um sich abzukühlen. Sind sie zu krank oder zu schwach dazu, so reissen sie Türen und Fenster auf, in der Absicht sich Kühlung zu verschaffen. Daher ist die Sterblichkeit unter ihnen während einer Grippeepidemie so gross."

Zu alledem gesellt sich für die Missionare finanzielle Not. Ueber dieses stille Heldentum wissen dieselben Blätter, die den Filmschauspielerinnen Bilder und ganze Spalten widmen, nichts zu berichten!

Frucht christl. Opfersinns.

Nichts wird in der Zukunft den deutschen Katholiken Amerikas zu grösserer Ehre gereichen als die von ihnen gebrachten wirklich grossen Opfer für Kirche und Schule im Zeitalter der Entwicklung unseres Landes. Als ein Beweis von vielen für die Richtigkeit dieser Behauptung seien hier folgende Zahlen aus dem Rechenschaftsbericht der Herz-Jesu Gemeinde zu Muenster in Texas für das letztverflossene Jahr angeführt.

Genannte Gemeinde beschloss im Jahre 1919, einen neuen, allen Anforderungen entsprechenden Schulbau zu errichten. Die im Laufe der Jahre bezahlten Zinsen auf geliehenes Geld nicht eingerechnet, beliefen sich die Baukosten auf \$93,468.69. So gross war die Freigebigkeit der Gemeindeglieder, dass es nicht notwendig war mehr als \$45,050 zu borgen, und von dieser Summe waren am 1. Januar d. J. nur \$10,650 nicht abbezahlt. Sicherlich ein bemerkenswertes Zeugnis der Opferwilligkeit für die Sache Gottes, die der Gemeinde sowohl als deren Pfarrer, P. Frowin Koerd, O.S.B., zur Ehre gereicht.

Erwähnt sei ausserdem die soziale und wirtschaftliche Bedeutung derartiger Unternehmen. Das Geld, das Katholiken in Kirchen, Schulen, Krankenhäusern etc., etc. anlegen, dient dem Gemeinwohl sicherlich in höherem Masse als die Luxusausgaben jener, die sich der Pflicht, für die Zwecke der Religion und der Nächstenliebe Opfer zu bringen, entziehen. Es ist sozial durchaus nicht gleichgültig, ob eine bestimmte Anzahl von Menschen viele Millionen Dollar für törichtem Luxus aufwenden, oder ob mit dem Gelde solch dauernde Werte geschaffen werden, wie sie Kirchen- und Schulbauten, und andere Unternehmen christlichen Glaubenseifers und christlicher Nächstenliebe darstellen.

Gotteskindschaft.

Ein Grundbegriff des christlichen Solidarismus.

„Unser": damit bezeichnet er (Christus) seine (des Vaters) Gemeinschaft mit uns, unsere Gemeinschaft unter uns und die Brüdergesinnung, zu der wir untereinander gehalten sind; die Ehrfurcht, die wir ihm schulden, und das Vertrauen, das wir zu ihm haben, die Würde, in der wir geboren sind, die Gleichheit, auf die wir Anspruch machen können, und das Zu-

sammenwohnen (commansionem), das wir aus ihm, in ihm und mit ihm haben.

Seine Gemeinschaft mit uns vollendet er durch die Gnade der Einwohnung, die dadurch begründete Gemeinschaft unter uns dagegen vollendet er durch die Einmütigkeit des Geistes. Die Brüdergesinnung, zu der wir untereinander gehalten sind, bewirkt er durch seine väterliche Liebe; die Ehrfurcht aber, die wir ihm schulden, bewirkt er dadurch, dass er die Würde seiner Vaterschaft uns, seinen Söhnen, gegenüber kundtut. Unser Vertrauen zu ihm erwächst daraus, dass wir durch seine väterliche Güte an seiner Gottheit Anteil haben; jene Würde aber, zu der wir geboren sind, empfangen wir durch die Gleichförmigkeit der Kinder mit dem Vater. Aus der Teilhabe an der in uns übergeströmten väterlichen Natur und Gnade empfangen wir eine Art Billigkeitsanspruch, etwas zu fordern. Aus dem Hervorfliessen unseres Wesens aus ihm als dem Ursprung der Natur und Gnade haben wir nicht anderswo als mit ihm unser Zusammenwohnen.

ALBERT DER GROSSE¹⁾

„Freund, siehst du deine Aufgabe?"

An der Persönlichkeit jedes einzelnen von uns wird es liegen, ob die Kirche sich in der Industrie durchsetzt oder nicht. Der Industriemensch gibt nichts auf das Wort und alles auf die Tat und das Beispiel. Das Beispiel der schlechten Christen hat den Massenabfall vom Christentum verschuldet, das Beispiel heroischen Glaubens- und Opferlebens muss die Massen wieder an die Wahrheit und Liebeskraft des Christentums glauben lehren. Der Industriemensch ist, von wenigen Ausnahmen abgesehen, nicht unreligiös oder religionsfeindlich; das beweisen die gewaltigen Erfolge der Adventisten und Ernst Bibelforscher [d. h. in Deutschland]. Er ist nur enttäuscht, verbittert, haltlos und vom bösen Geist der sozialistischen Verhetzung besessen. Erst muss er wieder werktätiges Christentum sehen, dann kehrt er zur Kirche zurück.

HANS HUEMMLER²⁾

Die christliche Weltanschauung verlangt, dass der Mensch im Mittelpunkt der sozialen und wirtschaftlichen Ordnung steht. Er soll die Naturkräfte beherrschen und die irdischen Güter in seinen Dienst nehmen. Die Gesellschaft muss also derweise gestaltet sein, dass sie jedem Menschen die Möglichkeit, die grösstmögliche sittliche und soziale Wohlfahrt zu erreichen, gewährt. Voraussetzung dieser Ordnung ist die intellektuelle oder körperliche Ar-

¹⁾ Der Matthäuskommentar (bei der Erklärung des Vaterunsers.) Aus der Schrift, Der hl. Albert der Grosse, von Dr. Heinrich Ostlender, Düsseldorf, 1933.

²⁾ Aus dessen beachtenswerter Schrift "Jugend an der Maschine", Freiburg, Herder, 1931, §1.35.